

# IMPROVEMENT ERA



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ORGAN OF THE PRIESTHOOD  
QUORUMS, THE YOUNG MEN'S  
MUTUAL IMPROVEMENT ASSOCIA-  
TIONS AND THE SCHOOLS OF THE  
CHURCH OF JESUS CHRIST OF ~  
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## Autumn

'Tis Autumn, and the nights are cold;  
The sky is pale and streaked with gray,  
Revealing that the year is old,  
Has but a few short weeks to stay.

The frost has blighted nature's face,  
Though still a few pale flow'rs remain.  
The vines hang limp like tattered lace,  
Reft by the savage wind and rain.

The trees stand bare with sober mien;  
Through leafless boughs the chill winds sigh  
A lonely bird is sometimes seen  
And heard to chirp a sad good-bye.

The Summer garb worn by the hills,  
Is faded thin and tempest torn.  
The grassy banks of rippling rills  
Are bleached and lifeless, all forlorn.

And yet, stern Autumn, I love thee,  
For thou hast garnered fruit and grain,  
Abundant blessings brought to me,  
My very being to sustain.

The cold, gray clouds which shroud the earth  
Contain the blessed snow and rain,  
Which gave to charming Spring its birth;  
Then why should I of clouds complain?

And thus, in our Creator's plan,  
The choicest, dearest, gifts are won  
In darkest days, by earth and man,  
First from the clouds and then the sun.

*Logan, Utah*

SAMUEL B. MITTON



#### SCENES IN MEXICO

Above: Church at Satioo; center: Church building near Mexico City; below: Monument at Molino del Rey, erected by the Mexican government in honor of soldiers who fell there.



# IMPROVEMENT ERA

Vol. XXIX

OCTOBER, 1926

No. 12

## CONDITIONS IN MEXICO

### A Reply to Monsignor D. G. Hunt, of the Catholic Church

BY PRESIDENT ANTHONY W. IVINS,  
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

(Reprinted from the *Salt Lake Tribune*, of August 15, 1926.)

*Editor Tribune:* In your issue of Sunday, the 8th, you publish a letter addressed to me, written by Father Hunt of the Catholic church.

When I made the address referred to before the Exchange club, I had no thought that it would result in any discussion of the subject treated; but inasmuch as Father Hunt has addressed me through the public press, courtesy requires me to reply.

I inclose herewith my reply, and, if consistent with your policy, request that it be given the same publicity granted to the writer of the letter to which it is an answer.

With assurances of respect and esteem, sincerely yours,

A. W. IVINS.

*Monsignor D. G. Hunt, Cathedral of the Madeleine, 331 East South Temple Street, City.*

*Dear Monsignor Hunt:*—I have received and read with interest your letter of the 7th addressed to me, and published in part in the Sunday issue of *The Salt Lake Tribune*. I thank you for it, and the fair and open-minded manner in which you refer to the remarks made by me before the Exchange club on Friday, the 6th.

Your letter affords me the opportunity to state clearly my attitude in regard to the unfortunate condition which exists in Mexico at the present time, and which appears to have brought on a conflict between the Calles government and the Catholic church, which will be difficult to compose.

Before answering your letter in the order in which you have writ-

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ten it, permit me to define my attitude regarding the proper relationship which should exist between the church and the state. When I use the word church, I mean it to apply to the Catholic church, to all Protestant denominations, and to the church of which I am a member.

The remarks which I made before the Exchange club were not intended to be a defense of the Calles government, nor a criticism of the Catholic church. Mexico is a foreign power; it is not the government to which I have pledged allegiance or to which I owe obedience, except in so far as my responsibility to honor and respect its laws when I may be a temporary resident within its confines is concerned.

The greater part of my active life I have devoted to work in Mexico. I have been intimately acquainted with her presidents during that time, have had large business transactions with her state departments, have been in the homes of the wealthy and have slept in the hovels of her oppressed and downtrodden peasantry. I have partaken of their scanty hospitality, always cheerfully given; have heard from their own lips, and seen with my own eyes, the tragic story of their unhappy lives. I know their strong religious convictions, their devotion to the principles for which patriots have given their lives all down through the ages. I am alone as I write this letter. I have consulted with no one. I speak only for myself and assume the entire responsibility for what I may say. I have lying on my desk the story of the lives of the Mexican people during the past four hundred years as it is told by the Abbe Domenech, by Father Las Casa, by Solis, Bernal Diaz and other writers, devoted men of your own faith, who were eyewitnesses of the things which they declare to be truths. I have the story told by Prescott, Bancroft, Von Humboldt, Abbott and others, men among the most reliable that have written on the subject. I also have copies of the current daily press published in the City of Mexico, which come to me every morning. I have endeavored to be properly informed.

They all tell the same story—a story of patriotism, courage and self-sacrifice, unsurpassed by the patriots of our own country, as Mexicans have struggled for more than a century to emancipate themselves from the thralldom of kingcraft and priestcraft with which they have been bound for more than four hundred years, two forces which have been responsible for more misery, sorrow and bloodshed than all others combined.

It is for these people that I plead. All that I ask is that patience be exercised; that they be left to adjust their own internal affairs without interference; that reason and justice be applied instead of hatred, malice and force. I plead that the words of the Divine Master, whom both you and I profess to follow, be applied: "Whatsoever ye would that men shall do unto you, do ye even so unto them." I make this appeal in behalf of the Mexican people, in behalf of Catholics and Protestants alike—may God give them freedom founded upon righteousness and justice.

*The Proper Relationship of Church and State*

I believe that civil governments are indispensable to the safety, happiness and development of mankind. I believe that God, our Father, who has created the earth and placed man upon it, and who has ever had a watchful care over his children, has inspired men, from time to time, to establish such systems of government as the time and circumstances demanded, in order that the definite plan which he has provided for the blessing and ultimate redemption of his children may be accomplished.

Civil governments are controlled by laws which are enacted by the people who are to be governed by them. These laws are administered by executors who are chosen by the voice of the people. They are human laws, and must be obeyed by all citizens who reside within the confines of the state where they are in force. They control our lives, our liberties, the possessions which we call our own. If we refuse to obey, the state administers the penalties which the law provides. It may take our lives, restrain us in our liberties, or take from us our property; our resistance to it is hopeless. It is human law, and compels obedience whether we will or not.

Religion is instituted of God, and men are amenable to him and to him only for the exercise of it. I do not believe that human laws should prescribe rules of worship which bind the consciences of men, nor dictate forms of public or private devotion, except where the exercise of these ceremonies infringe upon the rights of others. I believe that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

I do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.

I do not believe that any religious society should try men on the right of property or life, take from them this world's goods, put them in jeopardy of life or limb, or inflict any physical punishment upon them. They can only excommunicate them from their society and withdraw from them the hand of fellowship.

The civil magistrate acts in his office under the provisions of human laws, which are compulsory. The officer of the church should act by authority of God, whose priesthood he assumes to hold. This priesthood has no compulsory power, but must be maintained by persuasion, by gentleness, by kindness and love unfeigned, without hypocrisy and without guile.

I believe civil government, founded upon principles of righteousness and justice, indispensable to the orderly existence of society, and that it should be perpetuated.

I believe religion indispensable to the perpetuity and stability of



the state. The place of the church is to teach and uphold those principles of equality, justice, righteousness and morality which the lessons of the past teach us are the only secure foundation upon which national existence can be perpetuated.

If you and I do not agree on these conclusions, if our opinions differ, can we not sit down together, and, by reason and argument, find common ground upon which we can stand? Or will we, we men of the twentieth century, who live in the most enlightened and progressive period of the world's history, with the lessons of the past to guide us, and with the gospel of the Master in our hands, continue to cherish the rancor and hatred and bitterness of the past, until the world shall again be drenched in human blood?

### *Answering Your Letter*

You say: "You and I are Americans. We believe that our federal constitution and our state constitutions are just in that they recognize certain inalienable rights. Among these are the right to own private property, the right to have private schools, the right of free speech and the press, and the right to worship God according to one's conscience. These are rights for which you and I would fight."

Upon this you and I can have no argument. Yes, we would fight in defense of these inherent rights which are so dear to us, but we must not overlook the fact that these privileges are guaranteed to us with certain well-defined limitations, and that whenever we exercise them in a manner that we infringe upon the rights of others, the guarantee ceases to be in force. The right of free speech is guaranteed to me, but if I exercise that right to defame you, if I utter words of sedition against the government which has conferred this right upon me, and protects me in the exercise of it, I may be justly silenced by the law.

It is my right to possess property, but if I obtain that property by unfair means, it may be rightfully taken from me, and restored to its proper owner. The freedom of the press is mine, but if I use it to excite sedition and rebellion against the government which has granted this privilege to me I forfeit it and have no just right to complain if it is taken from me. We are entitled to establish and maintain church schools, but if the church university at Provo advocates that the university established by the state shall be abolished, and the church encourages that attitude; if the University of Utah is finally abolished, and the church declares that there shall be no institutions of learning established in the United States, except those which are controlled by it, I am certain that you will agree with me that such action would constitute a just reason why the civil law should declare our right to conduct church schools forfeited.

After recounting the restrictions placed upon the Catholic church and clergy in Mexico, under the existing law, you say:

"If you can picture what all this would mean to you and the

members of your church, you can understand what the present laws and the present attitude of the government of Mexico mean to the Catholics and the Catholic church in that unfortunate country."

I can visualize it, and have nothing to say in defense of it. The church of which I am a member has passed through similar experiences. Laws have been enacted by the congress of the United States prohibiting the practice of certain principles held very dear by the church and its members, and against the practice of which there was no existent law. The church was disincorporated, all of its property confiscated, its leading priesthood disfranchised, family ties were sundered, and men thrown into prison because of their adherence to a principle which they believed to be both scriptural and proper.

There was no revolt, no effort made to incite the members of the church to oppose by other than legal means. In a dignified manner, the legality of the law was contested in the courts, and, when declared to be constitutional, the church immediately adjusted itself to be in obedience to the law, and has religiously honored and obeyed it. I believe that all questions which may arise, where the church and state disagree, should be composed in that way.

You say to me: "Suppose that the laws of the state, dating back to a time of barbarity, provide that every person sixty years of age shall be executed. Suppose that you become president of that state and promptly proceed to execute all persons sixty years of age. You are accused of inhumanity, and cruelty, and injustice. You then plead in your defense—I have no desire to execute old people. I cannot do a thing to change the laws; it breaks my heart to take the life of anyone; I assure the very persons whom I am now executing that I love them dearly, but please do not blame me.' That is the attitude of the Mexican president, according to you. Is it sincere?"

If that were the attitude of the Mexican president, according to me, and I sustained him in it, I would consider my attitude as absurd as the question appears to me. Such a condition as suggested in your question has never existed, never can exist; therefore, no answer to it is necessary.

The Mexican president is not acting under a law which was enacted in a time of barbarity, but one which is of recent creation. Let me present the situation by asking you another hypothetical question. Suppose that I issued a decree that all persons who differ from me in religious beliefs should be put to death. Suppose that law is enforced, and thousands of people executed under it. Suppose the law is finally repealed, but I continue to execute it. You come to me and protest, and insist that its execution must cease, and I urge that it is a law established by infallible authority and shall be upheld. Would you be justified in putting a stop to the execution of unbelievers? Would it be your duty to permit me to go on, or would you enforce the law, regardless of my protest? This is not a question based upon either an improbability or impossibility—it has actually occurred.

*What I Said Before the Exchange Club*

I began my address by saying that Mexico is reaping the harvest from seed sown four hundred years ago, and, in order to justify this statement, I reviewed the history of that country, from the time of the conquest until the present. My address was not written, I spoke from my own knowledge, and quoted from the writings of the ablest historians who have written on the subject. What I said and quoted is the truth, as near as it is possible for me to tell it, without prejudice or favor. If in repeating those remarks here I shall offend the Catholic church, its clergy, or anyone of my acquaintances who are members of the church, whose friendship I highly esteem, I shall greatly regret it.

The Abbe Emmanuel Domenech, in his *Mexico as It Is—The Truth*, says: "My principle is that truth injures only him who speaks it. It is often useful to those who hear. I shall not take pains to invent, but write only the truth."

*The Conquest*

After the slaughter of two hundred thousand Mexicans, as near as I am able to compute the figures given, when Hernan Cortez, with his small army of Spaniards and large number of Indian allies, effected the conquest of the City of Mexico in May, 1520, he found himself in possession of the capital city of the Aztec empire, which, it is estimated, ruled over thirty millions of people. Not nomadic, wandering tribes, but a people living in great cities, which they had builded, with palaces, temples, and beautiful homes—a civilization which many historians tell us was in some respects superior to that of Spain. Gold and silver, precious stones and pearls existed in quantities beyond the dreams of the most rapacious conquistador.

Pope Alexander IV pledged to Ferdinand and Isabella of Spain every isle, continent and sea where they should plant their flag in the western hemisphere. Julius II, his successor, confirmed these grants, and added all of the benefices, dignities and offices claimed by the Holy See. The king of Spain thus became the supreme head of both the church and state, thus making both the church and state responsible for the acts of their respective representatives in the conquest and government of the new world.

After the conquest of the Aztec empire, there began a campaign of murder, rapine, and destruction unequalled in the history of the modern world. Michael Chevalier, writing of the conquest of Mexico, says: "It was a crusade, a holy war against the infidels. To compel them to confess the faith was an incomparable merit. In such a case it was a little matter that they gave unbridled license to their passions, that they were licentious, covetous, and bathed themselves in blood. Every sin would be atoned by so good a work."

In all of this the cross went before the conquistador. The battle cry was the Holy Virgin and the saints; every soldier considered him-



self an apostle whose duty it was first to conquer the heathen, and after the battle was over baptize those who were left alive. When a city was taken, the conquerors rushed to the idolatrous temples, and, appropriating the gold with which they were adorned, threw down the heathen idols and, raising the image of the Holy Virgin or saints in their places, commanded the astonished natives to bow down and worship them, declaring that these were their gods, and that they were more powerful than the gods of Tenochitlan. The people did so and were declared to be Christians.

Peter of Ghent, a Flemish monk, writing from Mexico in 1529, says that he and another missionary had converted two hundred thousand Mexicans, their ordinary day's work being from ten to twenty thousand souls.

Father Hunt, do you believe that people who are converted under these circumstances can possibly have proper understanding of Christianity?

Von Humboldt says: "The introduction of the Romish religion had no other effect on the Mexicans than to substitute new ceremonies and symbols for the rights of a sanguinary worship. I have seen them, masked and adorned with tinkling bells, perform savage dances around the altar, while a monk of St. Francis elevated the Host."

The Abbe Emmanuel Domenech says: "The Mexican is not a Catholic—he is simply a Christian because he has been baptized. I say that Mexico is not a Catholic country." This man was a Catholic priest, and chaplain and spiritual adviser to the Emperor Maximilian and the expeditionary forces sent by France to establish him on the throne of a Catholic empire which they plotted to create in Mexico.

The value of the loot gathered by the conquerors of Mexico, in gold, silver, gems and cloth of gold, will never be known. It made Spain the wealthiest nation of her time, and enriched the church until it was declared to have been the most magnificent and impressive ecclesiastical establishment in the world.

The personal property of the Mexicans exhausted, the conquerors turned for profit to the people themselves. Great numbers were carried to the old world, where they were sold into slavery. Repartamentos were made by which the lands, and the people upon them, were divided among the Spaniards.

In vain Father Las Casas and other holy men cried out against these abuses; in vain they appealed to the king of Spain and to the head of the church in behalf of these hapless people. "No words can depict the miseries of these hapless races. Burning, torturing, mutilating and branding followed revolt. Starvation, exhaustion, blows were their lot in time of peace. Households were rendered desolate, wives were torn from husbands, daughters from parents, to be distributed among soldiers and sailors, while the children were put to work in the gold washings, and there perished by thousands." Las Casas declares that in

fifteen years from four to five millions of people perished in Guatamala alone, while the bishop of Chiapa says that fifteen millions were exterminated in his time.

Do you wonder that Guatamotzin, the heroic young emperor of Mexico at the time of the final conquest, the last to occupy the throne of Montezuma, said to Cortez, who had ordered him stretched over burning coals, in order to compel him to reveal state secrets and accept Christianity: "As for me and mine, we elect to die. I will neither trust the men who commit, nor the God who permits, such atrocities."

### *The Struggle for Liberty*

The circumstances which led to the declaration of Mexican independence were similar to those which existed in the colonies at the time of the Declaration of Independence of the United States of America.

Spain had prohibited the production of certain articles in Mexico which could be produced in the mother country. Miguel Hidalgo y Costillo, a Catholic priest at the town of Dolores, had planted a vineyard, and was engaged in an endeavor to make the production of silk in the new world a success. Under royal decree his vineyard and silk worms were destroyed. On September 10, 1810, at midnight, he rang his chapel bell and at the signal a large number of people assembled. Hidalgo declared Mexico an independent nation and appealed to those assembled to join him and fight for freedom.

One hundred thousand Indians rallied to his standard, and for a short time were successful, but they were without discipline, without arms, and were no match for the army of trained Spanish soldiers which marched against them. They were excommunicated by the church, hunted down by the soldiery, until Hidalgo was finally betrayed by Bustamente and executed at the city of Chihuahua, the first martyr for the liberties of Mexico. Hidalgo was dead, but the torch of liberty which he had lighted could not be extinguished. Men like Morelos, Nicolas bravo, Allende, Guerrero and other patriots kept up the fight against what appeared to be insurmountable obstacles, until the independence of Mexico was achieved.

Myer, in his *Political History of Mexico*, says:

"After the Spaniards again obtained temporary mastery under General Calleja, the annals of the time teem with accounts of sanguinary vengeance which was wreaked by that inhuman monster upon the victims who fell within his grasp.

"For this distinguished service Calleja was created marshal, decorated with the grand cross of the Order of Charles III, and appointed viceroy."

From this time there was constant conflict between the Clerical party and the Republicans, and the government periodically changed from one of these parties to the other. Abbott, in his *Mexico and the United States*, says:

"In 1826 the legislature of the state of Oajaca established the Institute of Arts and Sciences, at which school a course in law was to be given. A Catholic seminary had already been established at Oajaca, and the Clerical party immediately declared war upon the institute, denouncing it as a focus of revolution and heresy. The institute was finally abolished, but not until it had given to Mexico Benito Juarez, Miguel Mendez, both pure-blooded Indians, and others whose names will live in the hearts of the Mexican people as long as those of Washington, Jefferson and Lincoln live in the hearts of loyal citizens of the United States."

To follow the history of the struggle of the Mexican people for liberty from this time until Juarez and his compatriot, Porfirio Diaz, would be interesting and enlightening, but my letter is already long. It is sufficient to say that repeatedly, while in control of the government, the Clerical party endeavored to induce a foreign prince to come to Mexico and assume the throne and establish a Catholic empire, and that with the coming of Maximilian their purpose appeared to have been accomplished; but the Republicans, under Juarez, were finally victorious, Maximilian was executed, and the last hope of the Clerical party to establish a Catholic empire vanished.

The fact that Mexico today, after four hundred years of government, has a population of only about fifteen millions of people, notwithstanding its immense natural resources, and that millions of people have gone to that country from the old world, is indisputable evidence that something has been wrong with her system of government.

Father Hunt, this is not a defense of the present Mexican government; it is not an arraignment of the Catholic church. I do not in any degree hold the present head of the Catholic church, her cardinals, her bishops or her clergy, responsible for the acts of their predecessors. I absolve them from all responsibility for the acts to which I have referred; but you know that people with these tragedies of the past before them, people who are yet struggling for real civilization and religious liberty, are entitled to sympathy, even if in some instances they go to extremes. While neither you nor I should be held responsible for the acts of our predecessors, we both know that the lessons of the past are the mile-posts which are placed along the way, and that if we follow the straight path which has led other people into safe harbors we are secure; if we walk in other than the path marked out by our Lord and Master, we are in danger.

In conclusion, I desire to make plain this one point: I believe in the indispensable necessity of the existence of constitutional law to govern us in temporal affairs. I sustain the civil law of my country and its constitution against all people who seek to destroy it, be they foreign or domestic, be they emperors, kings, rulers or magistrates. Whether they be popes, cardinals, bishops, priests or laymen; whether they be in my own church or yours, they must not attack these God-given institutions upon which our government rests, and if I properly



understand the character of the men who make up the membership of the church of which I am a member, they defend these principles of civil government to the last man. With respect and friendship, I remain, sincerely yours.

A. W. IVINS.

*Salt Lake City, August 14, 1926.*

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## Heights

Up at the canyon's crest,  
Where the matchless eagles soar,  
And the wind speeds by,  
With a high, shrill cry,  
Bending the tree tops o'er,  
Will be found life's zest—  
With the tingling thrill of the pungent hill,  
Answering the ceaseless quest.

But—

Only those who dare  
May breathe clean air,  
Up there.

Out on the mountain steep,  
Where the wind-scarred cedars grow,  
Where no sound is heard,  
But the stir of a bird,  
Answering his mate below,  
There's a silence deep—  
Away from the roar of the canyon's floor—  
Where the soul may vigils keep.

But—

Only those who care  
Learn secrets rare,  
Up there.

Up on the summit line,  
Where the ponderous silence lies,  
Where the earth's great face,  
Reaches up through space,  
Piercing the wise old skies,  
There's a quiet shrine—  
There, away from strife, and alone with life,  
One perceives the plan divine.

But—

Earthly dross foreswear,  
If truth you'd share,  
Up there.

*Sigurd, Utah*

IRVIN L. WARNOCK

# JOSEPH SMITH AND THE GREAT WEST

*When the Prophet Set the American Issue of Going Overland to  
Take Oregon for America*

BY I. K. RUSSELL

AUTHOR OF "HIDDEN HEROES OF THE ROCKIES"

## XII

"What do we want of this vast, worthless area, this region of savages and wild beasts, of deserts, of shifting sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever put these great deserts, these endless mountain ranges, impenetrable, and covered to their base with eternal snow? What can we ever hope to do with the western coast, a coast of three thousand miles, rockbound, cheerless and uninviting, and not a harbor in it? What use have we for such a country. Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer to Boston than it is now."—*Daniel Webster*, most famous of New England statesmen, said to have been told in a speech to the United States Senate.

Oregon belongs to this government, honorably, and when we have the red man's consent, let the Union spread from the east to the west sea.—*Joseph Smith*, in his appeal to the people as a Presidential candidate.

In the two statements above we have Joseph Smith coming into direct conflict with the greatest statesmen of his times in American life. That is the greatest statesmen, as statesmen were then recognized.

And as we read the two declarations over, who can gain a thrill, as he senses achievement following along in the line of the prediction? Is it the adherents of Webster, or those that have built up the cause and purposes of Joseph Smith?

There is a beautiful bit of adventure anyone can have in history by just checking back on the grounds whence these two radically conflicting statements sprang. The environment in which they were uttered was one in which the fundamental destiny of the American nation was hanging in the balance.

Either it was going to be a Nation of Atlantic coast states, jealous of one another, or a great Nation stretching from sea to sea, with the West, child of the North and the South, binding these two quarrelsome parents together.

It is not too much to say that the Great West held the bonds of confederation together when Jefferson Davis gathered around him the worst of the Missouri persecutors of the "Mormon" people and built out of them a machine for bringing dissolution to the Union. We have already seen how the members of Buchanan's cabinet flocked to the South, after trying to annihilate the "Mormon" people with Johnston's army, and sent this same Johnston up to Shiloh to try to teach the North that it was useless to fight against the rebelling South. We have seen how Johnston drove the Northern troops into confusion—until he came squarely up against two new, untried generals, and there met his death and defeat. The new generals were from the West,—

Sherman, former commissary officer of the Mormon Battalion in California, and U. S. Grant, who shared with Lincoln a greater vision of American destiny than ever could be obtained in New England, New York, or Richmond, Virginia.

We have seen how Joseph Smith encountered the rising hatreds of the pro-slave party towards New England men, when his "Mormons" settled Missouri. There, driven and pillaged, he did not know the master-strategy and the strategists behind that strategy, that made the Missouri persecutions merely a local application of a Nationally administered policy.

And so he did what now appears to have been a futile gesture for redress but a gesture that turned his hopes to Oregon and the Great West. He applied to Washington, over the head of Governor Boggs of Missouri. Journeying to Washington without funds in 1839, he knocked at the door of the White House. There he was received by Martin Van Buren. Had the National president a fairer view than Missouri's governor?

"Your cause is just, but I can do nothing for you," Joseph Smith records as the words of Van Buren after his reception at the White House. And then Van Buren added another sentence that Joseph Smith could not fully appraise at the time, for the Slave Policy, as we have seen, worked under cover always a full generation before any public announcement of it.

"If I acted in your behalf," President Van Buren explained, "I'd lose the votes of Missouri." Joseph Smith considered the President to be merely a poor politician, putting opportunism before statesmanship or administrative equity.

He did not know that Boggs of Missouri and Van Buren of Washington were equally the tools of a stronger man—a man who for fifty long years had made officeholders his puppets and had broken or enhanced their public stature at will. This stronger man in the background was John C. Calhoun. Holding whatever office he had pleased, either in Richmond or Washington, he had been the maker and un-maker of presidents from 1820 on, and the fixer of the firm, unrelenting policy that pro-slave territory must be found to the west and south of the Mason-Dixon line, in Texas, California and the Far West in general.

Somebody suggested to Joseph Smith that he lay his case before Calhoun. He did so. And, pitifully he records that in taking up the task he first searched through Washington "for the cheapest boarding house in town." He had come sadly unprepared, financially, to plead his cause.

Calhoun received him curtly. The "Mormon" leader was up to the "big boss" at last. Calhoun told him he would take no measures whatever to redress his Missouri wrongs. No wonder,—here was their creator who had lurked behind the scenes while Boggs had blustered upon the surface.

That was a remarkable journey of Joseph Smith to Washington.



He faced the man who was shaping policies to capture the Far West for slavery. And as he turned away from him, Joseph Smith began to look to the Far West in another way. It was to him a possible refuge for a people driven before the coming gale over the slave issue.

He records for us that on that journey some Congressmen were his companions in a stage coach, and that the horses on this coach ran away. Their driver at the time had left them to get a drink of grog in a grog shop. While all was confusion in the coach Joseph climbed out and gained the driver's seat. The horses had already made a mile at a wild gallop, but he gathered up the reins and gradually brought them down to a stop. Then the people inside wanted to praise him, highly. One of the Southern congressmen said he'd like to have the matter of Joseph's bravery made of record in Congress,—what was his name? He furnished it—"Joseph Smith, president of the 'Mormon' church!" The effect was electrifying—but like lightning that had struck where it was not wanted. The enthusiastic Congressman silenced down until he was tamer than the newly tamed horses. He had sensed how politically inexpedient his gesture would have been!

Joseph went humbly from door to door in Washington—sought out Congressmen and others, and finally returned to Nauvoo, beaten in his idea of gaining any redress for his people. That the yawning gap of a coming Civil War stood between him and any such redress he sensed, but did not know how intimately he had appealed to the chief framers of the coming disunion.

Back to Nauvoo he came, and from that moment on Joseph Smith was a major character in American affairs. As he looked to the Great West he saw the vision of his people saved, and also of America built up and redeemed from men like Martin Van Buren, who, he freely declared, represented a spirit that, if uncurbed, would carry our Nation to its death.

Joseph organized the Nauvoo legion. He has been pictured as a vain-glorious man who was creating a Church militant and armed! He even remarked as he became a candidate for a presidential nomination, "Why, I would rather have my present position as head of the Nauvoo legion than be president."

He talked Oregon, thought Oregon, organized his people for a great migration to the West,—and organized the Nauvoo Legion as a fighting fringe for that people, in a task he well knew would call for much fighting.

And to understand these conditions we must realize that just when the Prophet organized his able-bodied young men into the Nauvoo Legion, and applied for the task of leading them west, the commander of the British warship, *Wasp*, had landed, under orders, 500 British marines on the Columbia river, had bivouacked them at Fort Vancouver, and had at his command 75,000 pounds of British gold to enforce a policy of "driving every damned Yankee east of the Rocky Mountains."

We must also understand that San Francisco was being developed

as a British, not a Mexican, city. Hudson's Bay House was its chief building, and underneath the Mexican vaquero make-up of gallants who dashed up and down the street with spurs ajingle, were sturdy Scotch and British leaders. They, too, were heavily financed,—and the money was to stir up anti-American revolutions.

There was a strong man in the Northwest, just as in Calhoun there was a strong man in charge of pro-slave American politics. This strong man of the Northwest had ruled from 1820 on, even our own Utah as well as Oregon, Idaho, Nevada and Washington state. He was George Simpson, Sir George Simpson, governor of Rupert's land, and head, in America, of the honorable Company of Adventurers, trading out of Hudson's Bay. He was the same George Simpson to whose fair lady Peter Skene Ogden dedicated his own little narrative of his life and adventures through the years he maintained this company's outpost at Ogden's Hole, Utah, in the path of any possible American immigration from the East.

We must understand the whole life and drive of Sir George Simpson to maintain our Far West as a fur hunter's paradise and to buy California from the Mexicans, before we can understand Joseph Smith and the work his Nauvoo Legion ultimately did when it was sworn into the United States service under the name of the Mormon Battalion.

Sir George had found a fortune for the British nobility in Utah's Uintah streams, and in Oregon's Snake River reaches, just as Calhoun had found a fortune for slave dealers and breeders in slaves—if only the market could be maintained by the constant expansion of American states through good slave-working territory. Both of these, then, wanted the Great West, when the voice of Joseph Smith was raised in American affairs, "let me organize 100,000 people and go and take Oregon."

It was neither for the pro-slaver nor the fur hunter that he wanted it—but for the American home maker, the identical group that afterwards captured it and held it for America.

Joseph Smith in his diary tells us what his first moves were when Calhoun's curt indifference and Van Buren's pleas in avoidance led him to look to Oregon.

"I prepared a memorial to John Tyler, president of the United States, he writes, "embodying in it the same sentiments that are in my petition to the Senate and House of representatives, dated March 26, 1844, asking the privilege of raising 100,000 men to *extend protection to persons* wishing to settle Oregon and other portions of the United States."

Joseph Smith sent these petitions to Congress by the hand of Orson Hyde, and from time to time he received from Hyde reports on the progress of affairs in Washington: "Congress will do nothing. Congressmen are *afraid of England, afraid of Mexico*, afraid the presidential elections *will be twisted by it*."

Afraid of England? Washington knew what England was up to in our Far West. And where was the best place to learn about that?

Well, the American trappers who fought against Ogden in our own Ogden hole, beat their way back to the American frontier with their bloody hands, holding them up in pleas for help. Independence, Mo., was their outfitting point and returning point for contact with the States. And this was while Joseph Smith was there with his people. The environment in which Joseph Smith lived was redolent with the stories of intrigue leaking home from harried American trappers. Joseph Smith, far better than Daniel Webster, then, knew what was going on in the Far West. At one time, to save their plundered packs, the chief American trappers had to sign an agreement, never again to come west of the Rockies. This was at Fort Vancouver, in 1829.

Having signed, and having had their packs restored by Sir George Simpson's agent at Fort Vancouver, these trappers retreated from the Rockies. Thus disappeared from the Mountain country Jedediah M. Smith, discoverer of the south and west borders of Great Salt Lake and of the western wall of the Great Basin.

Smith's men had carried their grievances right home—to the "Mormon"-settled frontier of Missouri and Illinois. Joseph Smith well knew, then, the kind of work for which an armed fringe, such as his Nauvoo Legion, would be needed. And he well knew the folly of such statements as Webster was making in his effort to keep New England the big factor in a little nation, rather than becoming reconciled to seeing New England play a more modest part in a far larger nation.

And with this accurate vision of the situation before him, Joseph Smith devoted the remaining days of his life, from 1839 on, to preparing his people for their great migration to the Far West. Before it was done his work struck terror into the British parliament for Gladstone there thundered in favor of homestead laws for Britishers, to keep "Mormon" settlers out of Vancouver Island, and in favor of breaking up entirely that Fur-Paradise theory of Sir George Simpson. We know that these Britishers, especially a Captain Grant from the British post at Fort Hall, were among the first visitors to Brigham Young when he was just starting to establish the "Mormon" pioneers in Salt Lake valley. And from the reports of the British agents on the young and growing Salt Lake City, we know that they saw in this desert settlement a final swan song on all their Far Western hopes.

The name of Joseph Smith must thus be linked closely with that of Sir George Simpson in Far Western matters. Before going into details of how this came about, we must go back far behind them, both to the genesis of American affairs in the Far Northwest.

And here there comes into play a group of ten names, none of which yet stands out in anything like its destined glory as that of an American pathfinder. These men are they who first opened that path to Oregon, on whose eastern end Joseph Smith and the "Mormon" people settled at Independence, while Sir George Simpson struggled to open up another path—by way of Winnipeg, the Saskatchewan river, the Portage river near the crest of the Rockies, and the Columbia. It was a Canoe route while the American was a Covered-Wagon route.



And in the background of the Canoe route stood Sir George Simpson, stirring up Britishers at last to rush in and beat out the Americans. While behind the American route stood Joseph Smith, stirring up by his activities pro-slavers and others to "beat the 'Mormons' to it," as he organized and armed his own people to step out on the path of American destiny. In the end the covered wagon won its race against the British canoe, and that is the real story of how our Far West was won.

And at the genesis of this situation stands the name of an American whose descendants have just this Summer reared a monument for him at Astoria, Oregon. John Jacob Astor for whom the monument was reared established his American trading post on the Columbia in 1811, both by an overland expedition and a sea voyage by the ship, *Tonquin*. The *Tonquin* did not carry first settlers to Oregon, as the "Mormon" ship, *Brooklyn*, afterwards carried first settlers to California, but it carried trappers and traders. They joined with the land force in building an American fort at Astoria, and thus making the first gesture, either British or American, of Far Western possession.

The important part of the Astorian adventure, to subsequent Utah history, is one that has been shamefully betrayed by historical writers. The ten men participating in this particular adventure not only opened the eyes of the American frontier to the situation Joseph Smith espoused and armed against, but one of them, Ramsay Crooks, went to Washington and stirred up Senator Benton, and Congressman John Floyd of Virginia to a championship of the Far West,—the first such championship ever started. He was the father of Calhoun's idea that good slave territory lay out in that direction.

To work the story down from 1812, when ten Astorian adventurers met on the Snake river, some distance below the mouth of the Portneuf, to the days when the "Mormon" people took up the hymn, "Upper California, O that's the land for me," will lead us through many mazes of International intrigue and politics.

Of the ten men only one has even left his name on Far Western geography. This one is a Kentucky hunter named Hoback from whom the Hoback river, east of Jackson's Hole, takes its name. As for the rest, they are chiefly known in connection with narratives that poke fun at them, and revile them for one of the most heroic journeys in the annals of American exploration.

The ten men are David Stuart, Ramsay Crooks, Robert McClellan, Benjamin Jones, Andre Valle, Francois Leclair, Hoback, Rezner and Robinson, a trio of Kentucky hunters who were not of Stuart's party, and Joseph Miller, a resident of St. Louis, who was seeking to find his way back after coming as far as the Snake river with the original Astorian party. Four of this group, Hoback, Rezner, Robinson and Miller, were the first white men to stand on the banks of Bear river. And they were the first white men to cross the Rockies at a point where a covered wagon could find its way across.

How they started the frontier movement on the crest of which

the "Mormon" pioneers rode to their Lovely Deseret, after Joseph Smith had given up his life in the midst of preparing his people to open and protect a road to Oregon, will be taken up in the next installment of this series.

*Chicago, Ill.*

## Sagebrush

Winds of the western desert,  
 Freight with hints of Spring—  
 Stirring blooms of the scented sage,  
 Sweet is the breath you bring.  
 Homely flower of the desert,  
 Tell me the tale you know  
 Of tragic battle with rainless years,  
 As the parched sands around you blow.  
 Clinging to rock and to chasm;  
 Deeply loving the sterile plain;  
 Crushed and tramped and hated,  
 Yet still do you bloom again!

Somber and vast, your stretches  
 Baffled the pioneers;  
 Awed by your tragic menace  
 They moistened your wilds with tears!  
 Worlds of Wilderness everywhere,  
 Level and dune and wide—  
 Wide as the horizon's verges,  
 Pathless on every side.

Still do I love you, Sagebrush!  
 You cling to the arid sod  
 With a lover's fond embraces,  
 As the faithful cling to God!  
 Far from the desert gardens  
 Bring me your scented musk,  
 Sweet with a million perfumes,  
 As a meadow-path at dusk.  
 Freight with unborn harvests;  
 Rich with the hints of Spring;  
 Laden with promise of newer life  
 Are the messages you bring!

I am a savage, Sagebrush!  
 Here in your wild retreats,  
 I love the altar you raise to God  
 Better than crowded streets.  
 Silent and vast and somber  
 May be your desert land,  
 Yet do your voices call me—  
 Voices I understand!  
 And I pray that the sweetest incense  
 That soothes me at last in death  
 May be but thy wild-winged perfumes—  
 The spices of thy breath!

*Provo, Utah*

LAWRENCE A. BROWN

## CULTIVATING THE EYESIGHT

We May See and Unheed;—  
The Eye May be Taught.

BY GRACE WHARTON MONTAIGNE

*What you may see at home.*

"Huh, Old Chimney Rock—why, I saw that twenty years ago!"

And the person I spoke to tossed her head like a spoiled child—she had seen that twenty years ago. There was nothing about it. Just a common old rock on top of a lava flow; and for me now to try to interest her!—well, she gave notice there was nothing about that ordinary old thing she hadn't seen.

"Well, try to interest me if you can," was her attitude, "but I know—I've seen it twenty years ago!"

But had she seen it? Did she use her eyes?

Or did she, like scores of others, merely stumble up the hill, panting and slipping, never once looking for interest in the old rock, and see unheeded?

What could she have seen in Old Chimney Rock?



*The Great Stone Face*

"The Guardian of Deseret." Also a most remarkable likeness to the  
Prophet Joseph Smith

She could have seen the most wonderful, clearest cut, most nearly exact face that I have ever seen pictured as having been found in Utah.

A face with large, powerful, Roman nose, the nose of the leader of men, commanding, strong in character, purposeful, dominated by a



piercing eye from under the strength of eyebrows of a man of great mind.

She could have seen two waves of hair combed so naturally as to arrest her attention at once; she could have seen (what most stone faces fail to show) not merely a profile, but the back head, long hair cut squarely, and the coat collar beginning just below that notch; she could have seen the spine at the back of the shoulders, just as naturally as if drawn to order.

Were her eyes trained? Did she truly observe? Are we through yet?

No; we are not. We are going to direct her eyes to this remarkable face yet further. We are going to show her an un-retouched photograph, on which not a single line has been added to make that white of the eye; we are going to have her look once again, more closely to see that mouth, firm lips, sharply closed in fixed determination, exactly fitting a man with that chin, having that self-same Roman nose of leadership, and that acutely piercing eye of a man of keen vision.

Are we done looking for her?

Not yet.

We will have her look once again to the neck leading out to the chin, and she will see that this man has the enormous collar of the period worn in the decade of about 1830-40; and strangest of all, adding as we go to the things she should have observed herself, that on the upper chest is the "stock" of linen which men of that fashion wore.

Most wonderful profile that it is!

This rock overlooks the little hamlet of Deseret, in Millard county, a place where altogether too many say, "Why there is nothing of interest about this old town.—We've seen it all for years, and there's nothing new."

But it is not so. The eye trained to hunt for things to see, sees in this face "The Guardian of Deseret." Nor are we content to rest there. One further glance reveals a most astonishing likeness to a (reversed) profile of the Prophet Joseph Smith!

The eye may be trained. It should be trained. Only a trained eye should accompany a vivid imagination. A lagging eye, an unheeding eye denotes the mentally slow.

Glance back once more at this astonishing natural phenomenon, and see if you are one of the scores who clambered unseeing up that lava flow, not using your eyes. The artist cultivates the seeing eye. He visualizes, and then he expresses that visualization by his chisel, by means of his palette, or, in the words of cold dull type—but no artist may successfully neglect to cultivate the "seeing eye." For without the trained eye, what need to spend years in learning his art—in toiling to cut stone, in study to fix colors into the beauty of form, or to engage the attention with apt words—if hand, eye, or soul is not directed with visualization?

The hand can not express what the eye does not see.

I went down through Deseret the other day and I saw an old mud fort—I saw the loop holes; I saw the straw in the mud; I saw the



*Old Fort Deseret*

"Old Fort Deseret," a refuge erected as a fortress to repel attacks by the Indians.

canal; I saw the great gap where huge sections had washed down into heaps, crumbling, decayed.

I saw an enclosure one hundred paces by one hundred and thirty-five.

I saw a large gate in the north wall, and a small gate in the east wall, and I visualized teams entering the one, and men the other.

And I thought I saw.

Really, I did. I truthfully thought I saw. I felt I had seen all there was to be seen.

But dear reader, what a poor pair of eyes I had. And what miserable, prosaic use I made of them. Let me borrow the eyes of a poet, one who visualized, one who saw the toil, the heart-suffering, the anxiety, the apprehension, that caused that old fort to be built. Let me apologize for my defects, and present what may be seen in "Old Fort Deseret," in the admirable poem of M. E. Eddy:—

#### OLD FORT DESERET

The snow-capped mountains brooded o'er  
 The desert valley. Now no more  
 The haunt of passing warrior bold.  
 The first white settlers came to hold  
 And smoothe the path for younger feet.  
 They plowed and sowed their crops of wheat—  
 Some hope they had, that little band,  
 Of making this "A Promised Land,"  
 Of happy homes, and needful bread,  
 And plenty, spite of lurking dread.

Then, on a day came one who told,  
 With bated breath and blood run cold,  
 Of Indian massacres! So near!—  
 It blanched the cheek and brought a tear.  
 "Haste, neighbor, *haste!* 'Tis come at last!  
 The danger we had hoped was passed;  
 We'll gather by the stream, and try  
 To save our dear ones—or all die."

So gathered all the wagon train—  
 Some dozen households—on the plain,  
 And longed for timbers they might make,  
 Into a stockade of post and gate.  
 Said one, "The Lord hath led us here,  
 And for his help do not fear;  
 See, here is water, straw and sand,—  
 Let's build a wall around our band  
 Of helpless wives and children weak.  
 God is our help, if him we seek."

They built the wall four square around  
 The little camp; and soon the sound  
 Of ploughs and spades the site surround;  
 They dug a trench wherein they threw  
 Brush, straw, or grass, whatever grew  
 Nearest to hand to make it strong;  
 And every man worked fast and long;  
 He trampled straw in mud and water,  
 With aid of wife, and son and daughter.

Three days they toiled, in gangs I ween;  
 A sight so rare was seldom seen,  
 By sun, or moon, or candle sheen.  
 A bastion at the corner, too,  
 Was made, to give a safer view;  
 The watchman here might guard the gate,  
 Nor tremble while he stood to wait;  
 Within the walls the children slept.—  
 The red skin spied and homeward crept;  
 Too close a watch the paleface kept.

The fort still stands, a crumbling wall;  
 It marks th' treach'rous redskin's fall.  
 Within the walls, once trampled bare,  
 The soft green grass grows sweet and rare;  
 The iron steed goes thundering past,—  
 The settler's dream come true at last!  
 The traveler sees, as west he goes,  
 The desert blossom as the rose.

No hand forges better than the eye sees.

There, I thought I had seen the old fort fully—marked that it  
 lay 100 by 135 yards, near a canal, some straw in the mud walls, and  
 the railroad track close by!

Oh, fatal defect of vision.

Such strabismus of eyesight can not be cured by oculist.—Mr.  
 Eddy had taught his eye to see.

*Delta, Utah.*



# A WORLD OF WEALTH

BY WRENO BOWERS

We are living in a world of ineffable wealth and beauty. Our riches are beyond measure, and beauty everywhere. Yet in the midst of this dazzling abundance and wondrous beauty, many there are who complain and lead impoverished lives. Ignorant of the laws of affluence, they drag through dreary days with never a smile of joy nor a thought of the wonders about them. Theirs is a dull, dragging, toiling existence—the true tragedy of life.

The wealth of which I write is not measured in gold and in its equivalent, currency. For the treasures of the world come not so much from the mines as from the homes of noble people. Theirs is the wealth of love, friendship, service. Many people there are, indeed, who possess millions in shining, yellow metal, who are poor, lonely souls, paupers, slaves to their gold.

And there are others who are so full of life that it just bubbles over at all times. They may possess but little of the material forms of wealth, but theirs is the wealth of love, sympathy, altruism. They perform faithfully their daily duties and greet the coming night with a joy that makes life at all times beautiful and delightful. Whether it be the sun-scented nights of the Summer, or the cold, chilled days of the Winter, they appreciate life as it is actually lived.

The wealth and beauty of nature is theirs. They watch the evening star hang its green-gold lamp at twilight upon the blue of heaven. They hear the mournful hoot of the owl, and the ringing call of the whip-poor-will as he proclaims his joy of the Summer moonlight. Flowers pour forth exquisite perfume in their paths. Crystal streamlets dance for them and mingle their sweet music with the whisper of the winds in the tree tops. Birds, bees and butterflies are their friends—and everywhere they find a world of wealth, a divine gift to everyone.

Our degree of wealth is determined largely by our degree of observation. Some of us live in a large world with varying opportunities, while others live in a small, dreary world. The successful man differs from the failure in his powers of perception and observation. They both look at the same world, the same objects, the same possibilities, but one sees what the other fails to observe. Passing a hayfield where men are making hay, one would see only the sweaty toil and the windrows of dead grass, where the other would look deeper, see truth and beauty and color because he has stored up the treasured precepts which give him his means of interpreting and appreciating life.

Therefore, if you would live to the very last degree, you must form the habit of untiring observation. Study things in detail. Be sure that the impressions left in the storeroom of the subconscious mind are of the wealth-giving, joy-producing kind.

Cultivate your imagination. Without imagination there is no capacity for sympathy or service. Our imaginative faculties may be cultivated through keen observation; the reading of good books; and the practice of forming mental pictures.

Learn to think. The world needs more thinkers—clear, logical, accurate thinkers. Most people think only when they have to. The supreme triumph of mind is to dispense with itself. Shake off these shackles and dare to think. Give your thoughts a chance to grow and develop. It is a combination of these forces that will lead us on to a new world—a world of wealth and beauty.

*Park City, Utah.*

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## Sheds Tears Over Brigham Young's Body

BY HAROLD L. SNOW

Through the night following President Brigham Young's death, in 1877, two of the brethren were required to sit up and keep the body well packed in ice, as in those days there were no embalmers to prepare the bodies for burial. The two who sat up with the body of the Great Pioneer Leader were Elder William C. Spence and Elder Robert R. Anderson, who had been serving as clerks in the office of President Young.

At about dawn two men entered the room to view the remains of Brigham Young. One of them was John W. Young, son of the deceased, and the other was an Indian "brave." Neither of the two said a word as they stood there by the body.

The stalwart Indian looked upon the lifeless remains of the late "big-hearted White Chief." As he stood there, tall, straight, and motionless, his copper-colored skin, baked in the hot sun during many years of outdoor life, made him look like a living bronze statue. An expression of the deepest sorrow crept over the face of that son of the great outdoors. Soon the tears began rolling down his cheeks. The life of this "brave" had been such a contrast to that of the "great White Chief," and yet both of them had enjoyed something in common—a genuine friendship which was pure and sincere.

This great expression of emotion on the part of that tender-hearted "brave," who had requested a last look at his much-admired white friend, was too much for the President's son. John W. Young left the scene and burst into tears.

Elder Spence says this was one of the greatest and most sincere expressions of true love and reverence for one's fellowman that he has ever witnessed.

## BEYOND HAPPINESS

BY AINZA WOOLMAN

The Saxophone blared. To Thelma Talbot sitting there against the wall, it was like the cry of a soul in pain. She closed her clear, grey eyes momentarily, then opened them again to watch the jazz-mad crowd swirling past. She wished that Ollie and Bert had stayed to see their own wedding dance to a close, instead of exacting the promise of her, while they slipped away to catch the ten-thirty train.

Not that she was anxious about going home to those empty rooms. How would she ever be able to stand it, now that Ollie and the boys were gone? She glanced about the long, well filled hall. Copperville matrons in best black silk with spangles of jet watched their daughters in filmy gowns of flame and turquoise and coral, giving themselves up unresistingly to the music. To them that inhuman cry of the saxophone meant slide, glide, hesitate, then merge in a smooth succession of steps. To Thelma it meant confusedly a number of things. Most of them having to deal with her present misery. Somehow all the people here tonight were mixed up in it: Copperville burying her father's broken and blackened body. Copperville laying her mother by his side one year later. Copperville looking on with many an injunction, while she struggled with her teaching, and gave every spare moment to her church and welfare work, not counting the time it took for the education of her two younger brothers and baby sister. And now Copperville watching her from the side-lines and saying, "Old Maid!"

If she could only forget it all, slip away where nobody knew her, and begin all over again to enjoy her youth. The youth that had been denied her and that Copperville would not let her have now.

She had not known that her eyes were fastened so intensely on Arthur Judd until he turned from Mr. Dunyan, president of the school board and looked at her across the hall. It was not the firm chin, the fine contour of the head, the square shoulders that had drawn her eyes to him. It was the recognition of the fact that, somehow, he too had become an indefinite part of her misery. As soon as her eyes met his, however, she turned hurriedly, with a flutter at her heart and began talking with Mrs. Muskovitz, the little black-haired, black-eyed woman who sat beside her. All the while she was aware that he had risen and was threading his way slowly in and out among the dancers.

"Mrs. Muskovitz, is Angelo quite well?" she began.

The foreign-looking woman turned quickly: "Oh, yes, Mees Talbot, he iss well alright, but he iss dumb. You must not worrit about heem. He will not get promote at all, eef his mama do not get hees lesson for heem at night when I been so tired on that washa tub. Always peering so weeth his eyes. Ah eef he was only like my Nita



now, dancing there so pretty and graceful. But no, Angelo must go and be like hees poor dead papa."

"But his eyes, Mrs. Muskovitz, don't you think he ought—" She got no further, for Arthur Judd stood before her waiting to speak. Thelma turned toward him. She could not see that he looked at the gold streaks in her fawn-colored hair while his lips said: "I've just been talking to Mr. Dunyan about the health crusade." A shade of disappointment crossed her eyes.

Instantly Copperville matrons began to nod their heads: "A fine girl! Too bad he can't forget she's an old-maid school teacher and marry her." And more than one matron smoothed down the folds of her black silk and pictured her own daughter as the wife of Arthur Judd, widower,—occupant of a position of no slight import in the small mining town.

Arthur Judd leaning confidentially toward Miss Talbot to preclude listeners on either side, continued: "Mr. Dunyan says it will cost too much, having a doctor here to make a physical examination of the children. Says positively that the parents will not follow up the diagnosis. Defective eyesight, adenoids and diseased tonsils are all in the day's program."

"He thinks of me only in terms of shop, and I'd so love to dance!" thought Thelma, but aloud she said: "If there is a place on earth where the school children need medical attention it's in a mining town, but as you say, the parents need converting." Arthur Judd's kindly brown eyes looked their relief. "That's what I wanted you to say, Miss Talbot. But after your extra hours spent on the Americanization campaign, I hated to suggest it. Do you realize that it will mean another house to house canvass as well as public meetings?" Thelma's eyes looked straight ahead as she attempted a smile and nodded her head.

"That's a load off my mind, Miss Talbot." He looked as if he would have said more, but Thelma's eyes were on the dancers and the crimson crept up into her cheeks, lest he might have read her thoughts—for which thoughts she inwardly chided herself.

The orchestra was playing the Home Sweet Home waltz. People were scurrying to and from the tiny dressing room, while a few still lingered on the floor. Men and women nodded goodnight to Thelma, as they passed. Arthur Judd looked down at her. "Well, Miss Talbot—well—if—would you—are you?—"

But just then Mr. and Mrs. Cordy, Thelma's next door neighbors stopped in front of them. "Going home now, Thelma? Want to walk along with us? Ah, I see you've been trying to vamp Mr. Judd." Laughingly Mrs. Cordy shook a finger at her. Thelma held out her hand to Mr. Judd and bade him a hasty "good night," as she darted a silencing glance at Mrs. Cordy. With a baffled look in his eyes he took her hand. "We'll discuss the health crusade in teacher's meeting tomorrow, Miss Talbot," he said with a business-like voice.

Thelma walked silently by Mrs. Cordy's side along the single, torturous street to her own door. And with a "Good night, Thelma. Hope you don't get the 'willies' now you're left alone. They say hard work is a cure for the blues," the Cordys walked on.

Thelma turned the key in the lock and went in. She switched on the light and took a look around. The little chintzy living room was in a state of disorder from Ollie's last change to going-away things. She perfunctorily removed a pair of white-silk hose from the phonograph and Ollie's white-kid shoes from the floor. Then she placed the disarranged furniture in order and sank into the one leather chair. The corners of her mouth drooped slightly. She was so weary. He never even thought of asking me to dance, she ruminated. He and all Copperville have me settled down for the rest of my days. They think my only interest lies in teaching children the three R's, and how to keep their teeth clean. Well, for eleven years now I've toiled and slaved for the happiness of someone else. From now on I shall look to my own. I'm not begrudging Frank or Jim or Ollie what I did for them. They'd likely have done the same for me, if I'd been left the younger.

Wearily she arose to go into the little, cream-colored bed room. She hung Ollie's wedding dress away and started to remove her own clothes. As she stood before the mirror the corners of her mouth lifted. She stooped forward to the glass, and her fingers smoothed the tiny wrinkles at the corners of her eyes. "I am not old," she said. "I'll go to the city this Summer. I'll wear flame and turquoise and coral. I'll have the youth and happiness that I've missed. And Copperville shall never know, to laugh at me behind my back."

But she thought Mrs. Cordy would surely suspect, for her neighbor had dropped in one evening when Thelma was sewing. There were little piles of soft, pink lingerie strewn over the couch. "Good land, Thelma," she exclaimed. "Anyone would think you was makin' your trousseau. I should think you'd got enough to do visitin' them miners' homes every night after school without makin' high fallutin' underwear. Best let me take that home and make it for you." Thelma was grateful. After all, Mrs. Cordy meant well.

As the Spring wore on she became more and more obsessed with her plans. It was always as if she said: "My happiness is just around the corner." In point of fact, it was with her daily in the school room. And the faces of her pupils she translated into the faces of new people whom she would meet. Their gaucheries she changed with a magic wand into the culture and knowledge of her new friends to whom she responded as one long accustomed. Mr. Judd, explaining to her the rules of the health contest, became her companion at a fashionable resort obsequiously handing her the menu card—but he wasn't asking her what she would take for refreshments, he was saying: "Ask them what they eat for breakfast, Miss Talbot. Many of our health problems will be solved when we get our pupils to eat the right kind of food in proper combinations." And the card he had given her was

merely an announcement of the day and hours during which Dr. Sanford would examine the pupils of Miss Talbot's room. fourth grade A.

## II

Thelma sat at her desk making a card record of each child as the doctor gagged them with the tongue depressors, placed the steel speculum in their nostrils, peered into their ears. She hoped that their ears were clean.

"Tony Gorlinsky, enlarged tonsils and adenoids," boomed the doctor's voice.

"Emma-Jean Rosetti defective hearing." Miss Talbot's pencil moved swiftly. It moved swiftly during the entire morning. There was but one child left in the room. Each had been excused as his examination was finished.

"Angelo Muskovitz"—there was a pause.

Thelma took advantage of the pause to look out of the window. Little patches of green were bravely struggling here and there to survive in that smoke-blackened atmosphere. A drought-crippled apple tree in an adjoining lot boasted a few blossoms on its discolored twigs. Sparrows, dun-colored, like their surroundings, twittered, eternally twittered, in lieu of more varied repertoire. All her life she had been a sparrow. She had never realized until now how sick she was of it all. Soon she would be trying her wings as a blue-bird.

She came out of her day dream with a start. The doctor stood before her holding Angelo Muskovitz by the shoulders. He was looking at her strangely. Little Angelo, white-faced, eyes dully dark, was peering at her. What did it mean? Then the doctor began to speak.

"Look into this boy's eyes, Miss Talbot," Thelma looked.

"Have you ever noticed anything about him different from the other boys?" She nodded. She would not hurt Angelo's feelings by telling the doctor how stupid he really was. "Do you see the reason for it?" he queried.

She looked at him, then back at the boy and her eyes dilated. "Not,—not blind?"

The doctor nodded an affirmative. "He can still distinguish objects, but he cannot read a single word of print. The condition has developed very rapidly during the past few weeks."

Blind! Blind! And her own vision so blurred that she had believed him only stupid—had allowed plans for her own happiness to completely obsess her. And poor little Angelo timidly shrinking into himself to keep the outside world from knowing! In a whirlwind of self-accusation she turned again to the doctor.

"Is there any hope?"

"Oh, yes, provided he is operated on at the right time. I should think that by the time school is out the development in both eyes will be sufficient to warrant a successful operation."



Thelma clasped her fingers till the knuckles parted in white grooves.

"What about his folks? Will they be able to take him to the city? Have to have him in the hospital. Cost in the neighborhood of three hundred dollars!"

Slowly she shook her head. "The mother is a widow with five other children, dependent on a small compensation, and what she earns at the wash tub."

"Too bad, too bad," ejaculated the doctor as he hurriedly looked at his watch. "Well, must have some lunch, if I am to get through with Miss Alder's room this afternoon." And he hastened away.

Silently, stonily Thelma took Angelo by the hand and walked with him to his home. The mother wrung her hands. "He tella me alla time he was so dumb an' could not read," she wailed. "And all the time it was hees poor, poor eyes." Mrs. Muskovitz held his head against her bosom and sobbed. "Wat you tink, Mees Talbot, that I can have money for operate? Company only pay me fourteen dollar a week for have my man keeled. Not moche mon keepa six kid, an' me on tha wash tub efery day."

Slowly, sadly Thelma shook her head and departed. Once within the safety of her own house she threw herself down on the couch and covered her face with her hands. "Always something to stand between me and happiness," she moaned. Then suddenly clenching her hands—"But I won't let it. I won't!"

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It was the last day of school. The closing exercises were over. Fourth Grade A had won the prize in the health contest and had been duly commended by the President of the school board in his pompous speech. "Every case in Miss Talbot's room, with one exception," he concluded, "has received treatment." He mentioned no names, but many eyes turned accusingly or pityingly toward Mrs. Muskovitz who sat with pale little Angelo by her side.

Thelma was glad when it was all over. She had sat in white and stony silence during the speech and with the same stony silence had received the prize awarded her. There was nothing but dumb agony tugging at her heart. She hurried from the auditorium to her own room, locked her desk, and was putting on her hat when the principal entered. "Miss Talbot, I want to thank you personally for your—" He got no further. Swiftly with tear-filled eyes Thelma turned from him. "Please don't," she said in a quavering voice and fled from the room.

At four o'clock the next afternoon Thelma bought her ticket to the city. She raked off her change from the little rubber mat and inquired if the train was on time. "On time, madam," snapped the ticket agent. She compared her wrist watch with the station clock. Twenty minutes to train time. Then suddenly the fog that had blurred her consciousness cleared away. "Of course, it was Mrs. Muskovitz

and Angelo who were going to the city, not she." Her feet moved swiftly off the station platform. Breaking into a run she traversed the short distance between the depot and the Muskovitz shack. Darting in at the door she began quickly, though quietly, giving orders about catching this train for the city—hospital—operation. Mrs. Muskovitz stood bewildered. The tousle-headed children stared in wonderment. Thelma snatched a hat that looked like a last year's bird nest from a peg, and thrust it on Mrs. Muskovitz' head—slipped off her own new coat, and thrust the astonished woman's arms into it. She grasped little Angelo firmly by the hand and began to run with him to the depot. To Mrs. Muskovitz, who followed panting, she tried to explain about money in the bag, which she held out to her, about sending more for doctor and hospital expenses.

A cloud of belching smoke, a whistle, the train had come to a stand still. Thelma helped Angelo and his mother up the steps. "Good-bye, good-bye," she called. "Don't worry about the other children. I'll take care of them until you come back with Angelo's eyes all well again."

Not until she had returned to the shack did she fully realize what she had done. She looked at Nita standing sullen in the doorway—at the uncombed heads and grimy faces of the four smaller children, who were whimpering for their mother. Then she sank in a chair by the table and buried her face in her arms. Presently she was aware of an imminent silence. She lifted her head. They were all about her staring in wonderment. Hastily she dried her eyes and laughed at them, till they laughed back again. With Nita's help she washed their faces, combed their tangled hair, and found a few clean odds and ends with which to clothe them, and marched them all off to her own home.

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Mrs. Cordy's voice vibrated with excitement and her light-blue eyes bulged from their thin and caroty lashes as she sat on Mrs. Sampson's red plush sofa and told her the news. "I was looking through my pantry window when I saw Thelma come out of her front door and lock it. She's goin' somewheres, says I. I'll just watch and see where. She went first to the depot. Then she went tearin' along over to that Muskovitz woman's place and first thing I knew she was rushin' with Angelo and his mother to the train. And that Eyetalian woman was wearin' Thelma's coat an' carryin' her suit case. Later with the five Muskovites that's left I saw her come back to her own house and they're all in there now."

"T-T-T—" clucked Mrs. Sampson's tongue.

"She's gone an' give up some kind of trip she's been plannin' fur herself, so that poor foreign kid could have his eyes operated on. I been suspectin' something all the time, the queer way she's been actin'. And now all the feather-stitching I done on the nice, pink underwear will go to waste on that Muskovitz woman's back," wailed Mrs. Cordy.

Thelma had washed the four little Muskovitzes for the third time,

fed their empty maws and tucked them into bed. She glanced at Nita, curled up on the couch absorbed in a book. Then she stood before her window looking at the smoke-lined mountains against the background of which the ore cars scuttled over the aerial tramway, and decided to steal down into her own back garden for a few minutes alone.

The little bench on which she and Ollie had so often sat reading and sewing gleamed dully green in the struggling moonlight. She sat down and drew her scarf closer about her shoulders. The Summer nights in the mountains were never too warm. There was such a sheen among the twinkling leaves of her one little cherry tree that almost it seemed like starlight shimmering through.

It was the first minute she had had to herself since she returned with the children and she began wondering about the wonderful sense of calm and peace that had possessed her during the entire afternoon. Happiness—peace—and after that—? And instantly there flashed into her mind the words of Walt Whitman:

"In this broad earth of ours,  
Amid the measureless grossness and the slag,  
Enclosed and safe within its central heart,  
Nestles the seed Perfection.  
By every life a share, or more or less,  
None born but it is born, concealed or unconcealed  
The seed is waiting."

There was something beyond happiness for which she must strive. Perhaps it was the uncovering of that little seed of perfection, not only in herself but here among these people—amid the measureless grossness and the slag. Her heart welled up within her but a click of the garden gate brought her back to reality. Copperville matrons coming to investigate. Well, let them come. She was ready to meet them all with a new courage.

The steps hesitated and stopped—then started forward again. They were not the steps of women. Thelma turned swiftly to face Arthur Judd.

"I hope—I didn't startle you. Nita said I would find you here."

"No," she said, with forced calmness. "Won't you sit down."

He sat beside her and looked at the dancing leaves. She ought to apologize for running away from him that afternoon. Probably he had forgotten it. She had thought he would be gone for his vacation. He probably wanted her to do Summer welfare work. Well she was willing.

Abruptly he turned upon her, "Why," he said, "why do you always run from me?" There was a note of sadness in his voice.

"Why, Mr. Judd, I—I thought—I was just thinking that I ought to apologize for the way—"

Instantly he reached for her hands and held them tightly clasped. "Don't," he said, "if it's a matter for apology—I had hoped—Thelma, can't you see, haven't you known all along that I've loved you? I

couldn't go away without telling you. I've just learned from Mrs. Sampson, my landlady, what you did for little Angelo. It isn't that—you've always been just like that with your own folks and everybody, giving all and taking nothing—Thelma couldn't you—Oh tell me that you do care. I—I need you more than any of the others ever have."

Her head dropped forward. She rose slowly and walked toward the cherry tree with its shimmering moonbeams. After all, she was better prepared for disappointments than for happiness. This twisted her heart until she could not speak.

The silence between them throbbed. Presently she lifted her head. A faint smile flickered through her tears. This, she thought, was one kind of perfection.

She stood trembling, expectant. Arthur Judd was at her side. He clasped her hand eagerly—"Thelma, can you? Do you mean that you really—?"

There was no further need for speech, for a something that is beyond happiness caught them and wrapped them together in its folds.  
*Salt Lake City.*

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## Victory

Some men's lives are loads of care;  
Worry and toil are planted there.  
Others seem to be free from this,  
With nothing marring peaceful bliss.

I'll choose my lot among the first;  
Maybe go hungry, maybe thirst,  
Fighting, struggling on to the end,  
Trying hard my cause to defend.

And should I finish, colors high,  
Or under the load nobly die,  
May it be said in truthful light,  
"He tried his best to win the fight."

When things are given free of cost,  
There's nothing won and nothing lost.  
Success is told in this one sum:  
"No gain, if we don't overcome."

So give me all that I can bear  
Of toil and strife; I'll take my share;  
And from the load my head will rise,  
When I have won the victor's prize.



## A C. C. PATIENT

BY IRENE MCCULLOUGH

It had been a trying day for Richard, and at times the pains were almost more than he could bear. He must not give up. What would his dear Mother do without him? Since Father died, he had tried to help lighten the burden she had to carry by making the fires, cleaning up the yard, and after school doing odd jobs for the neighbors for which they paid him well as the work was always done satisfactorily.

The room was beginning to fill with shadows as the last rays of the setting sun flitted across his bed. Miss Wing, the little night nurse, would soon be on duty. Her bright, happy smile always cheered him up. She knew just how to arrange his pillows, which, just at present, felt like bags of cement under his aching head, and do ever so many other little things which would make him more comfortable. He was just dozing off into a restless sleep when he was awakened by voices in the hall.

"And who is the little fellow in there?" sounded a kind voice.

"Oh, that is just a C. C. patient," answered Miss Reid, the day nurse.

Richard's heart almost stopped beating; tears welled up into his large blue eyes, but he angrily brushed them aside. "Just a C. C. patient." The words burned into his little soul. "A Church Charity patient." In all his life Richard had never been hurt so. "I suppose I don't amount to much after all, and it would not make much difference if I did die." For a few minutes Richard did not care, but then when he thought of his Mother and the dear Bishop who had brought him into the hospital, he knew they wanted him to live. Had they not sat up night after night with him, praying and doing all they could to make him well? They loved him, and wanted him to get better. He wiped the tears from his eyes with a new determination, and said half aloud, "I won't always be poor. Would not now if Father had lived. I will get well and be someone in the world yet."

"Well, how's my boy tonight?" asked Miss Wing as she quietly came into the room and began to make him comfortable for the night, doing what might seem trivial things to a well person, but to a sick person they were indispensable. "You look so much better."

"I am, too," replied Richard. "I am going to get well."

"Sure you are. I always knew that a boy like you could not be kept down."

Richard's eyes beamed. She did not think of him as just a C. C. patient. She thought he was a boy worth while, so he would not get discouraged just because Miss Reid had spoken so slightly of him. "Miss Reid will never make a good nurse," thought Richard, "as she does not know how to make people happy." And he closed his tired

eyes and fell into a happy sleep, determining in his little mind to be a success.

Richard got well and strong again. His prospects in life looked none too bright at first, but he was not easily discouraged. He had an ambition. Miss Reid, the day nurse, had given it to him at the time her words hurt, but now they were his inspiration. Mrs. Fletcher, his mother, had to get out and work as the little insurance her husband had left was not enough to keep her and the four children. She was proud of Richard, and, seeing how determined he was to finish his schooling, did all she could to help him. When he told her his ambition was to be a doctor, she could not see how that could possibly be accomplished, it took so much money now days, but then there was no use discouraging the boy. Something might turn up to help them.

With hard work, Richard finished high school. It had been a struggle, but he came through with flying colors. Now the big climb ahead. College! Could he make it? Well, he was going to try. He worked all Summer at a gas station, getting twenty-five dollars a week. He saved as much as possible, and by the time school started he had put enough money away to pay for his tuition and books for the year. It was taking a long chance in trying to earn enough money to clothe himself, with the little work he could get after his long school hours.

The unexpected happened. Mrs. Fletcher decided to get married. She did not marry a rich man, but he was very industrious and always had good work. Having no children of his own, he took an added interest in Richard, so with his help Richard succeeded in getting through college, and we find him as an interne in one of the large hospitals in Boston.

"Gee, it's been a struggle," thought Richard as he sat down to make out his report for the day, "but well worth while, and to think I can spend part of my time in the Children's Charity hospital, the dream of my life coming true."

Dr. Sprague, head surgeon of the hospital, came in just then.

"I have a delicate operation to perform tonight on the little boy in Ward Four. Will you have him ready?"

"Certainly," responded Richard.

Richard beamed. To work with Dr. Sprague was an honor, and all the internes jumped at the chance. He looked up the child's case, getting all the information possible on it. Things were prepared right and all in order when Dr. Sprague arrived. The child was a charity patient, but to Richard it was a more important case on that account. The operation was a serious one, and Dr. Sprague kept Richard busy helping, but the boy did not fail him. He worked quickly and intelligently, obeying every order the doctor gave as if his life depended on it. When they had finished, Dr. Sprague said:

"I am leaving for New York in the morning, and I want you to take care of the child. Can I trust you not to neglect him?"

"Here's my hand on it, Doctor," replied Richard.

The boy pulled through, but Richard had to work day and night. He never neglected him for a moment; every detail was given the greatest attention. In taking care of little Jerry, he became better acquainted with the other children. They learned to love him, and watch for his visits. Before his interne work was completed, he had charge of the children's division. Dr. Sprague always had him now to help him with his operations. He depended on Richard. If he left town, Richard was put in charge of his patients.

One morning, a week before Richard was to leave the hospital for good, Dr. Sprague sent for him.

"Well, my boy, what are your plans for the future?"

"As yet, Doctor, I have none, except to get out and work up a practice as all young physicians have to do."

Dr. Sprague thought a moment, then said:

"I am very much in need of an assistant here. I am not as young as I used to be, and I can't keep up the pace. How would you like to stay here and work with me?"

Richard had dreamed dreams, but never dared dream of being in with the great Dr. Sprague. Tears sprang into his eyes. Dr. Sprague needed no answer, so he went on: "You see, my boy, it's like this. I have always made a specialty of children's ailments, because I love the children. There is such satisfaction in seeing a child get well so it can go on and enjoy life again. I have made money on account of my success with them, but I have enjoyed my work and intend to give the rest of my life to it. I am more than pleased to know you will be with me, for I have watched your work and I think I have chosen the right assistant. Well, we must get busy. Miss Smith, supervisor of the children's hospital, is leaving, and I am expecting a number of applicants for the position. I will get you to interview them, and select the nurse you think will be able to fill the position most satisfactorily."

You can imagine Richard's joy to be able to start out with a salary and time to work up his own practice. Now he could help the folks at home and repay a few of their kindnesses. Was ever a young man so blessed?

His dreaming came to an abrupt ending as an orderly announced the arrival of two nurses who had come to apply for the position of supervisor. Richard interviewed them and several others that day, but he had not been able to select one as yet. They all lacked that something he was looking for.

"A Miss Reid to see you," announced the orderly.

"Show her in," answered Richard.

Without paying particular attention to the new-comer, Richard began going over her record. No nurse he had talked to that day had been so highly recommended. "I might as well hire her," he thought. "I must have someone right away." He glanced up. Where had he seen that face before? In another second he remembered, and again those words ran through his brain: "Just a C. C. patient." They

did not bring tears to his eyes this time. Miss Reid, with all her diplomas and recommendations, could not look after his children. To him the words had been a help, but they might have been the ruin of some other child. "Miss Reid, you will not do," he said.

Next morning Richard was down at the office early, but already he had a visitor. He looked in and made a survey of the young woman. Just a mere girl, twenty-one or two, bobbed hair, rosy cheeks, not the painted kind, neat, blue suit and tan shoes. She seemed to be happy though a little impatient as she walked around the room, looking first at one picture and then another.

"Good morning," said Richard as he swung open the door.

"Good morning. I do hope I am not too late. You see, I took the first train here when I learned of the vacancy. All my life I have wanted to be where I could just look after the children, and help to make them well. Please don't say I am too late and that you have already engaged someone else."

At last she stopped long enough to take a breath, then went on:

"I have very few references as I have not been out of training long, but I know I can please you, if you will let me try."

Richard's smile had spread all over his face and his eyes were fairly dancing. At last he had found the nurse he was looking for.

"You're hired," he cried. "You can start at once."

Mary Ann was her name, and she more than lived up to Richard's expectation. The children soon learned to love her and their little faces would light up with joy when they heard her voice.

Richard, too, fell in love with Mary Ann; and it wasn't long before the children's hospital needed a new supervisor.

*Salt Lake City.*

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## Discontent Divine

Oh, what is this that steals our sweet content;

That bids us not to rest on laurels won,  
But with an urge, persistent and austere,  
Persuades us to press onward, ever on?

It is God's way, eternal as the stars,  
To fill us with a discontent divine,  
A wish to gain that something just ahead  
Which will the dross within our souls refine.

A reaching for the fruits of tasks well done,  
A grasping for the best there is in sight,  
A firm desire to tread the thorny path  
Which leadeth on to wisdom, pow'r and light.

'Tis well, for through these means, by slow degrees,  
Each step in time will make a mighty sum,  
Until at length we scale the glorious height,  
And as our God now is we may become.

*Raymond, Canada.*

HELEN KIMBALL ORGILL.



# A WORD ABOUT IMMIGRATION

BY J. M. SJODAHL

According to the present law, 2% of the total number of foreign-born inhabitants of the United States, as shown by the census of 1890, are admitted as "quota" immigrants, and this seems to be satisfactory.

But the law also provides that from July 1, 1927, the quota is to be fixed on the basis of "national origin" instead of "foreign birth." This change, if permitted to stand, will, it is thought, cause quite a difference in the complexion of our immigration, a difference which is not likely to be noted, except by expert analysis of the statistics.

I have received from one of the steamship lines a non-official comparison of figures which may be of general interest.

According to these figures, the total number of immigrants will be reduced from 164,667 annually, to 150,000 at most. But, while the total is reduced, the reduction happens to strike only outside of Great Britain, while the quota from that country is greatly increased. The figures are:

Nationality	Present	Estimated	Increase	Decrease
	Quota	Quota		
Great Britain and Ulster.....	34,007	85,135	51,128	-----
German .....	51,227	20,028	-----	31,119
Irish Free State .....	28,567	8,330	-----	20,237
Sweden .....	9,561	3,072	-----	6,489
Norway .....	6,453	2,053	-----	4,400
Denmark .....	2,789	945	-----	1,844

From this it appears that the quota for Great Britain and the northern part of Ireland will be increased about 150%, while for the other countries it will be decreased about 65%. That seems hardly fair. The Commissioner General of Immigration, in his annual report for the year ending June 30, 1925, recommends that the clause in the law that refers to the change in question be stricken out, and that the quota be retained as it is now.

It is certainly necessary to have some restriction in our immigration, inasmuch as, otherwise, people with imperialistic, autocratic, militaristic and bolshevistic ideas might rush in, in such numbers as to become a menace to our institutions and our traditional policy of good will towards all. But, while we realize the necessity of self-protection against revolutionary elements, we also realize the undesirability of experimenting, figuratively speaking, with a Chinese wall around a nation with a Lord-given world-mission in the interest of human liberty under righteous laws. We cannot get too many good people from Great Britain; nor, from the other countries, from whose ranks builders and defenders of our Republic have come in great numbers. We need them, too. And the least we can do is to place all desirable people on a level of equality before our laws.

# REGARDING JOSEPH SMITH'S MISSION

BY L. VALESS DEWEY, M. A.

It is quite natural, and at the same time highly commendable, that the M. I. A. should adopt as its slogan for 1926 a thesis standing for an individual testimony of the divine mission of Joseph Smith. It is equally logical, and to the credit of the M. I. A., that this thesis, or slogan, should follow that of the year 1925, in which the divinity of Jesus Christ was emphasized. For, to the mind of a Latter-day Saint, the divinity of the mission of Joseph Smith comes second only in importance to, and follows naturally, the divinity of Jesus Christ. It is the purpose of this article, then, to examine, somewhat, this latter thesis, or M. I. A. slogan for the year 1926.

The writer proposes to suggest six studies, or lines of thought, tending to show that the mission of Joseph Smith was divine and has been vindicated as such. Necessarily, these thoughts, or divisions, will have to be brief, for lack of space. As a matter of fact, many volumes could be written, and will be written, without exhausting the subject. For what subject can be exhausted when divinity is connected with it?

## *Reasonable Claims Presented in the First Vision*

These claims were in substance: (1) That God had spoken again from the heavens; and (2) that Jesus Christ promised, or at least suggested, a near future restoration of the fulness of the gospel. Preposterous claims! Not at all. Who shall dare say, as he looks back through the history of the nineteenth century that God did not need to speak from the heavens? Surely there was never a time when religious leaders and followers alike were so hopelessly confused regarding Biblical teaching and Christian doctrine as in the year 1820. To the justification of, "Lo, here is Christ! and lo there!" none could give a satisfactory answer, *God did need to speak*. And, since the religious world was in confusion, how could the truth be established without a restoration from heaven? Granting that the New Testament contains the "word of the gospel"—which is not wholly true—what about the power back of the written word; namely, the Priesthood, or the right to officiate in God's stead? Protestants candidly admitted that it had been lost. Roman Catholics confessed that many of their popes had been wicked men. How could the Priesthood thus have continued through the ages? The true church *did* need to be restored from heaven.

## *Challenges From the Life of Joseph Smith*

To use this latter-day prophet's own language, he was only a "rough stone" when the Lord's "chisel and hammer" began to be

used upon him. He had little or no worldly education. Yet, the Book of Mormon came forth while he was still a very young man; and though the world has tried to prove that a Reverend Spaulding really wrote it, their attempts have come to naught. If the Lord was not his teacher, then who accomplished this thing? Did Joseph turn to the wily and cunning arts of the world that he might accomplish his remarkable and wonderful work? Verily, no; for was he not arrested in New York state, mobbed in Ohio, imprisoned in Missouri, and murdered in Illinois?—yet nowhere and at no time was he found guilty of a crime or misdemeanor which would justify a legal sentence.

### *Some Outstanding Statements of Belief*

When a newspaper man asked Joseph Smith for a statement of the belief of his people, the Prophet offered a very comprehensive summing up of "Mormonism," so-called, in thirteen short articles. Let us consider just a few of them. Article 1 (plus additional comments and teachings of Joseph Smith) clears up one of the most baffling creed-problems of the so-called Christian world. Herein is set forth God, the Father; Jesus Christ, the Son, and God, the Holy Ghost, as separate and distinct personalities working together as one. Article 3 insists that "obedience to the laws and ordinances of the gospel" are entirely necessary to salvation. This insistence on "good work" has since been copied, or made use of, by most of the Christian denominations. Article 6 suggests an elaborate church organization like unto that of the "primitive church," all of which stands as a monument in the Restored Church today, declared by world critics to be a very remarkable system. And this, too, came through the mind of Joseph Smith, revealed by God from heaven. Article 10 gives to the world the most inclusive religious platform that has been heard of since the days of Christ's ministry in the flesh. What a stupendous outline of activity for the true followers of Christ! A "literal gathering of Israel!" A "restoration of the Ten Tribes!" (The lost tribes of Israel.) The building of a Zion, or New Jerusalem, on the American continent. (Along with a similar building of Jerusalem on the eastern continent.) The *personal* reign of Christ upon the earth! And the renewal or celestializing of the earth! Be it remembered that such conceptions came from the mind of Joseph Smith in response to the query of a newspaper man. How, then, can we say that the mission of the "Mormon" Prophet was but that of an uninspired man?

### *Teachings From Books Through the Mind of Joseph Smith*

*The Book of Mormon* has been called a new witness for God. Joseph Smith also gave to the world two other witnesses in *The Doctrine and Covenants* and *The Pearl of Great Price*. We shall consider a few teachings from these volumes; and let the reader bear in mind as we proceed that Joseph Smith insisted that God gave the contents of these volumes to him; *i. e.*, made it possible for his mind to give them to the world. Lest there should be any doubt concerning the

above statement, let the reader be referred to Section 67 of *The Doctrine and Covenants*. In this section we read the following challenge issued by Joseph Smith—or by the Lord through Joseph Smith, as you will see—in unmistakable terms: “Now, seek ye out of the Book of Commandments even the least that is among them, and appoint him that is the most wise among you; or, if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true.” It is needless to say that a similar statement would hold for *The Book of Mormon* and *The Pearl of Great Price* as is given above for the book of commandments or *The Doctrine and Covenants*.

Now as to a few of the teachings of these volumes. In *The Pearl of Great Price* we have suggestions of a philosophy of life, the like of which the world had never heard; namely, that spirits (the spirits of men) “notwithstanding one is more intelligent than the other, have no beginning; they existed before, they shall have no end, they shall exist after, for they are gnolaum, or eternal.” (“Book of Abraham,” Ch. 3:18.) Likewise, we read in the *Doctrine and Covenants*: “Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.” (Sec. 93:29.) More than this, we have the purpose of man’s existence defined; for in *The Book of Mormon* we read: “And men are, that they might have joy.” (II Nephi 2:25.) What philosopher or theologian, I ask, has ever advanced a philosophy of life so definite and beautiful? Now, let us add to the above another system of thought from the same volumes: “The glory of God is intelligence,” says Joseph Smith. (*Doctrine and Covenants*, Sec. 93:36.) And again, “It is impossible for a man to be saved in ignorance.” (Sec. 131:6.) In other words, man is saved as he gains knowledge. But, according to translation by Joseph Smith, this gaining of knowledge continues throughout eternity. “And they who keep their first estate (pre-existent life) shall be added upon; \* \* \* and they who keep their second estate (earth life) shall have glory added upon their heads forever and ever.” (*Pearl of Great Price*, “Book of Abraham,” Ch. 3:26.) Truly, then, there is no end to advancement and glory in the eternal worlds! What think you of Joseph Smith? May we not say with the critics of old—*What manner of man is this?*

But the foregoing are only a few hints of philosophy. Now a few words regarding Joseph Smith as scientist. In 1833, this remarkable teacher announced from the Lord that “the elements are eternal.” (*Doctrine and Covenants*, Sec. 93:33.) This has been, in recent years, recognized as a scientific truth. In 1831, the “Mormon” Prophet published to the world a statement that the earth was “organized” and “formed.” (Not created in the sense of making something out of nothing.) (*Pearl of Great Price*, “Book of Abraham,” Ch. 4:1.) This is also established as a scientific fact today. As for the heavens,



we read from Joseph Smith: "And there is no space in which there is no kingdom." Also: "And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets." Again: "And the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God." All this was given to the world in 1832, (*Doctrine and Covenants*, Sec. 88) and is accepted as scientific belief today, though it was not at that time. Finally, on the side of the more practical and useful science, we read an announcement from Joseph Smith, dated 1833, in which he declares that alcoholic beverages, tobacco, tea, coffee, and hot-drinks are not good for man. (*Doctrine and Covenants*, Sec. 89.) Again the "Mormon" prophet is many years in advance of his time. How shall we explain these things? Did they just happen to come true? *What think ye of Joseph Smith? Whose prophet is he?*

### *Prophecies Which Might Have Failed*

The attention of the reader is called to five predictions from Joseph Smith which might well have failed. There are many others. 1. In the year 1832, with a "verily, thus saith the Lord," Joseph Smith made clear and definite predictions concerning the American Civil War, and the World War of 1914. (*Doctrine and Covenants*, Sec. 87.) These predictions have been fulfilled to the letter. 2. A prophecy from the Book of Mormon: "And this land (America) shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles." (II Nephi 10:11.) The announcement was given to the world in the year 1830, and has been fulfilled to date. 3. In the year 1842, Joseph Smith prophesied that the Latter-day Saints would go to the Rocky Mountains and become a mighty people. (*History of the Church*, Vol. 5, p. 85.) Four years later the first part of this prediction was fulfilled; and the second part is still in the course of fulfilment. 4. The "Mormon" Prophet tells us that in 1823 (when he was but seventeen years of age) a heavenly messenger announced that his (Joseph Smith's) name should be had for "good and evil among all nations, kindreds, and tongues." This prophecy (*Pearl of Great Price*, "Extracts from the History of Joseph Smith," par. 33), has already been very largely fulfilled. 5. A few years before his death, Joseph Smith declared: "It shall yet be said of me—He was murdered in cold blood." (*Doctrine and Covenants*, Sec. 135:4.) Such an attitude toward the martyrdom of the "Mormon" Prophet is growing rapidly today. Think for a moment! *Any one of the above prophecies might have failed.* Certainly the probabilities were very strong that they would fail. Yet they did not. And how shall we account for the fact?

### *"Mormonism" Vindicates Joseph Smith*

The writer desires, in closing, to mention a few points of

vindication by "Mormonism" itself of this modern prophet. When, in 1837, it was made known by Joseph Smith to his followers that a "Mormon" mission was to be opened in England, the plan seemed, to the casual observer, to be a preposterous one. Yet the missionaries whom the Prophet sent "across the great waters" hesitated not a moment, went "without purse and scrip," and accomplished a mighty work—converting their thousands in a few short years. Again, of the eleven men whose names appear on the fly leaf of *The Book of Mormon*, testifying to the divinity of that record, though several of them later became out of harmony with Joseph Smith, and though some of them actually left the Church, *yet not one ever denied his testimony that The Book of Mormon was divinely inspired, and that Joseph Smith was a true prophet of God.* Yet again, that modern Moses, Brigham Young, who did such a remarkable work as a pioneer leader of the Latter-day Saints in the Rocky Mountains, always insisted that he was but a follower of Joseph Smith, the humble instrument in the hands of Almighty God, and the first great prophet of the latter days. Finally, what is that spirit which burns in the heart and life of every devout Latter-day Saint today—that desire to proclaim and to carry the Restored Gospel to the world, to build up Zion, yea, even to have part in the building up of the great center stake of Zion in Jackson county, Missouri? It is a testimony of the divinity of the latter-day work, known to the world as "Mormonism." But particularly it is more than that: It is a vindication of the divine and prophetic mission of Joseph Smith.

*Provo, Utah.*

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## The Tempest

The clouds hung low in the western sky,  
 The wind blew a furious gale  
 That tore the branches of the trees,  
 And the leaves fell thick with the hail.

Those clouds were a tumbling, twisting mass,  
 As nearer and nearer they came;  
 The earth grew dark, and the lightning flashed,  
 And there was a torrent of rain.

Uprooted trees, and barns turned o'er,  
 Electric wires were down;  
 Destruction wrought on every hand  
 Throughout that country town,

Where, but an hour ago, peace reigned,  
 All seemed secure from harm;  
 Our trust must rest in God alone,  
 Who ruleth o'er the storm.

*Mesa, Arizona.*

IDA R. ALLDREDGE.

## WESTERNERS IN ACTION

### Three Pioneers

At a recent quarterly conference in Richmond, Utah, Benson stake of Zion, Elder George Albert Smith of the Council of the Twelve was in attendance. He gave some valuable instructions, which were highly appreciated by the people. One of the features of our quarterly conference was the testimonies of three brethren over eighty years of age, who spoke with feeling in our Sunday morning conference meeting. These brethren were William Waddoups, left; Marcus Funk, center; John Jenkins, right. They have been active all their lives in the Church, and their testimonies were extremely faith-promoting.



Left: Wm. Waddoups; center: Marcus Funk; right: John Jenkins.

Elder Waddoups was born August 19, 1840, at Sowe, Warwickshire, England, and baptized a member of the Church on the 20th of April, 1856. He arrived as an immigrant at Salt Lake City on the 13th of August, 1863, and was ordained a seventy on the 18th of August, 1869, by Joseph Young. On the 30th of June, 1901, he was ordained a high priest and set apart as bishop of Lewiston First ward, by Elder Marriner W. Merrill of the Council of the Twelve. Four years thereafter, on the 5th of November, he was set apart a counselor to Stake President Alma Merrill, by President Francis M. Lyman. On the 23rd of October, 1921, he was ordained a patriarch by Elder Melvin J. Ballard of the Council of the Twelve.

Marcus Funk was born in Denmark on the 3rd of December.

1842, and joined the Church in 1854, coming to America in 1857. Two years thereafter he arrived in Utah, and settled with his parents in Ogden, and a year later went to Cache valley. He was also a pioneer of Dixie, to which place he was called as a settler in 1874. He has been a member of the Church for 72 years.

John Jenkins, son of Evan and Ann (Davis) Jenkins, was born May 8, 1845, at Cowbridge, Glamorganshire, South Wales. His parents joined the Church before he was born. Leaving their native land, they came to America when John was four years and ten months of age. They crossed the ocean in the good ship *Commodore*, making the trip in two months. They settled in Iowa, where they lived for eleven years, coming to Utah in 1861, where they endured the usual pioneer hardships. Brother Jenkins was well known for his dexterity with a rifle. For three years he returned, at the call of the Church, for emigrants, in 1863, 1864, and 1866, making seven trips in all, bringing emigrants to Utah. In 1865 the Indians were so troublesome on the plains that no teams went. He took part in the Morrisite war in 1862. His parents settled in Farmington, where he lived until he was married to Mary Oviatt, December, 1867. In 1869 he moved to Cache valley, being the first settler in what is now known as Newton, where he has since made his home. He has been very active in civil, social and religious affairs. He is the father of thirty-five children, twenty sons and fifteen daughters, twenty-five of whom are now living. His testimony of the goodness of the Lord towards him is faith-promoting to all who hear.—*J. W. Funk*, president Benson stake, Richmond, Utah.

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## A Story of that Other Birthday

BY ELLEN L. JAKEMAN

Mr. Matthew Peterson, of Lehi, familiarly known as "Matt Peterson," celebrated his eighty-first birthday in the open at Ogden, Aug. 15, 1926, in company with his wife and other members of his family and a few friends. A splendid banquet was served, and a program commemorating the varied exploits of the honored guest's distinguished endeavors.

Besides being a pioneer and Indian war veteran, Matt lived through the hazards of the journey from his native land, Scandinavia, the hardships of the thousand mile journey across the plains, and the bleak years that followed, augmented by grasshopper and cricket invasions, and is still able to make a very creditable quality of shoes and a wonderful garden. He also extracts music from a violin made from a licorice box without paint or varnish; and, make no mistake,—it is music! Having a wonderful memory, rich with the unique experi-



ences of the past, he is well worth listening to; and this birthday party set Mr. Peterson to recalling past experiences:

"This birthday 's all right," he said, with his engaging and humorous smile, "but nothing to compare with one celebrated when I was a boy. It was a season following a grasshopper raid which had skinned the country of vegetation, and my father's family, as well as many others, had been living on bran bread, fish from Utah lake, wild mustard greens, jack rabbits, and whatever else we could get; and we were pretty gaunt.

"I was in a field gleaning wheat with my sister, Christine, who was older than I, and I think I must have lagged some, for she said to me along in the afternoon:

" 'Do you know what day this is?'

" 'Yes,' I answered, 'a mighty hot day, and I'm tired.' -

" 'Well, it's the fifteenth of August, and your birthday,' she answered. I said nothing, and she let that soak in for a few moments, and then went on: 'Mother is going to cook a birthday dinner for you. It was good white flour father brought home from Provo last night. Just a little for use if any of us are sick, but she told me this morning that she was going to cook something nice for you out of it because it was your birthday, so let's hurry and get through so we can go home.'

"I had been feeling rather rebellious, but the fact that mother remembered my birthday in celebration gave me a warm feeling of always having been welcome. The prospect of having something different to eat from roast beets and bran bread gave me enthusiasm for more diligent efforts, so our gleaning progressed rapidly, and as the sun went down we arrived at home.

"Mother kissed me and wished me many more happy birthdays, and spread a small, white cloth on the corner of the kitchen table (for I was to have my treat alone). Scrubbed and combed, and feeling my importance in the family and the world generally, I sat up to a covered dish and said grace.

"Then mother uncovered the dish!

"There were six light, delicately browned pancakes! Mother lifted one to my plate and covered it with a sweet, sticky, yellow syrup made by boiling down squash juice. The sight set my mouth to watering! The smell was delicious!

"Before I had eaten more than a bite a neighbor stepped in. He started to say something to mother, but he saw those pancakes and began to swallow, forgetting what he came for.

" 'Why, they must be made of white flour!' he said, stating an unbelievable fact, rather than asking a question. I knew what made him keep swallowing that way,—for that is just what I did when I first saw them.

" 'Yes,' mother answered him. 'It's Matt's birthday, and I made them just for him. Would you like one, brother?'

" 'I sure would,' he replied with an eager yet shamed look. 'I've three little children over to my shanty that haven't tasted white flour in three months, and not much of anything in the last three days. I've got the promise of something tomorrow, but goin' home tonight empty handed'—and he choked!

"I had eaten one while this was going on. Mother took four of the five remaining pancakes, and looked around for something to put them on, and our neighbor just held out his home-made straw hat, and she dumped them in and put the remainder of the squash syrup on them.

" 'God bless you, Sister Peterson,' he said, and with tears rolling down his face he bolted for the door, forgetting the errand on which he came. We heard him repeat that fervent prayer and benediction several times before he got out of hearing.

"I ate the last pancake without the sweetening we were all so ravenous for, and was perfectly satisfied.

"The powerful earnestness behind that blessing, must have carried it straight to the Throne of Grace, for the backbone of our own difficulties seemed to be broken from that day.

" 'His hat? Oh, he could just slosh that out in the creek and it would be all right. We were not so finical about our hats in those days!'"

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## Active Spiritual and Temporal Cooperation

This picture represents the large and remarkable family of Alva N. Murdock, Sugar City, Idaho. Brother Murdock is the second son of Patriarch N. C. Murdock, an early pioneer. Alva N. resided in Wasatch county until 1911. He married Margaret Watson, the highly accomplished daughter of Andrew Watson, known as the honest man of Provo. She is the mother of seven of the older children, and she was in her time a great favorite and very popular at the Brigham Young University, in the days of Karl G. Maeser.

After her death Brother Murdock was again fortunate in marrying Sarah C. Larson, of Manti, a daughter of Hon. Christian P. and Mary Matthews Larson. She is the mother of the other seven children. Elder Murdock has good cause to be thankful to the Lord, and even proud of the entire family. They are all active workers in the Church. In expressing his appreciation of his family and their characters and action, he gives the reason in two words, "Good mothers."

There is not one of the family but observes the Word of Wisdom and is clean in act and language. Five of the married children were united in the temple, and doubtless all will follow the example, and be joined together with their parents in the right way, for time and all eternity. The family are extensively, and in cooperation, engaged in farming and ranching, particularly in sheep raising. They all work

unselfishly together as a unit in complete harmony, with no cross words or family jars. Last season they harvested thirty-two thousand bushels of grain, besides tending to their other business affairs, their sheep and ranching.

The most remarkable thing about the family, when we consider the selfishness extant these days, is that they have only one bank account. Each of the children is given his own check book and permitted to draw as his needs demand from the general fund, each helping the other, the account having been in the father's name, but now, as he stated, is in the name of one of his sons. He says that he has never, so far, had to chide any of them for extravagance.

This family is an example of thorough cooperation. They remind one of Alma's first Mormons, who looked forward with one



Alva N. Murdock and Family, Sugar City, Idaho

eye, having one faith, one baptism, their hearts knit together in unity and love one towards another. They bear one another's burdens that they may be light, mourn with those who mourn, comfort those who stand in need of comfort, and stand as witness of God at all times in all things and in all places, looking forward to the time that they may be redeemed of God and numbered with those of the first resurrection that they may have eternal life. They seek to walk uprightly before God, give thanks to him, keep holy the Sabbath day, labor with their own hands for their support, imparting to one another both temporally and spiritually according to their needs and their wants. "How blessed are they, for they shall sing His praise forever,"—A.



## Boy Scouts on Upper Snake River



Top: A bridge constructed by scouts in the Council Camp conducted during 1926 by the Teton Peaks Council, B. S. A.

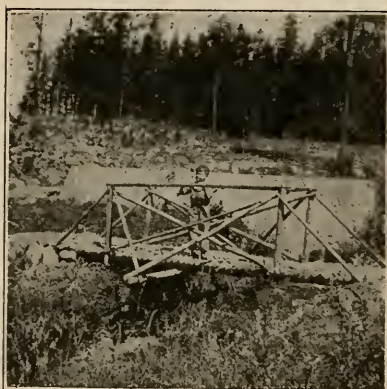
Bottom: Teton Peaks Council Camp with scouts getting daily "setups." H. S. Alvord, Executive, Edwin Keller, Assistant Camp Director, Idaho Falls, Idaho, 1926.

The Teton Peaks Council, B. S. A.; H. S. Alvord, Scout Executive; Edwin Keller, Assistant Camp Director, conducted a camp during 1926 on the upper Snake river. Here 188 boys and men spent a week or more in camp. Altered campfire programs were conducted, and many activities carried out on the scout program, to the great edification and advantage of those who attended. At Pineview, shown in the picture, there is a dining hall and quarters for inspection. These pictures give some idea of the camp and the work accomplished. Bishop M. E. Brown of Milo, also Scout Master of Milo, with a group constructed and conducted altered campfire programs at the Council Camp.





Top: Dining hall and quarters for instructions, located at Pineview, Idaho.  
 Bottom: Company street and daily morning inspection. Teton Peaks Council Camp, Idaho Falls, Idaho.



The bridge and swimming pool, where the scouts of the upper Snake river, Teton Peaks Council, held their Summer encampment, 188 boys and men spending a week or more in camp.

## Betray Not His Trust

Sad, sad, when the mind shall wander far  
On a dark, forbidding sea,  
Tossed hither and yon by the waves of doubt,  
And burdened by misery,  
Seeking ever the harbor that never is found  
And rest that can never abide:  
For the soul that has bartered the jewels God gave  
Is swept on by eternity's tide.

Sad, sad, on that day, when eternity's span  
Unfolds to our wondering sight,  
And we see in the crown that another shall wear  
Our jewels, resplendent and bright.  
For Christ has decreed, if we keep not the trust  
Of his jewels, untarnished and fair,  
We shall lose to another the treasure he gave;  
And their splendor we never can share.

"Take heed," he said, "that you harm not a hair  
On the heads of my little ones here;  
For they dwell in the light of the white throne of God  
Where his glory and presence is near.  
It was not you who chose them, but they who chose you---  
Their father and mother to be---  
To round out the measure that God gave you here,  
And fulfil his eternal decree."

Sad, sad, to you, then, if this trust you defile  
Through earth-lust, or treasure, or gain;  
For the hearts that shall barter the gifts of Christ's love  
Shall never find surcease of pain.  
They shall seek for it here, and shall search for it there;  
They shall hunger and never be filled,  
For the voices of little ones robbed of their love  
In our bosoms can never be stilled.

The wife that God gave you, as helpmeet and friend,  
Sometime will be asked at your hand;  
Or the husband he gave you, to guard you through life,  
Some day he will surely demand.  
What shall profit us then, to cry out of our trials  
Or excuses that come at our will?  
Will he not say for you: "I, too, bore my cross  
And suffered on Calvary's hill?"

"I sweat drops of blood, and drank deep of the cup,  
That you, with me, joint heirs might be,  
And I looked forth with hope on the trust that is yours,  
As I suffered and bled on the tree.  
My trust is my little ones, treasured with care,  
My ewe lambs brought back to the fold,  
And the joys to the hearts that are true to that trust,  
To mortals can never be told."

## MY TESTIMONY

BY E. HOLLINGS

It was in a far-off, foreign land. Two merchants were going around from door to door trying to dispose of a quantity of valuable pearls. They declared that they had been sent as emissaries from the Great King, in whose kingdom was the wealth of the earth, and the source whence came those beautiful pearls. The King was kind and wished to do good to all people, and, in order to show his great love for mankind, he instructed these messengers to go into all the countries round about, and present to everyone who desired to receive it a beautiful gift—a pearl of great price. The persons receiving it were told to treasure it, to care for it, as its value was beyond price; that if they should try to sell it, it would vanish; that no one could take it from them; that the more they cared for it and valued it the bigger and more brilliant and beautiful it would become; that if they did this, it would become a charm to their lives, it would bring them joy and happiness, and in time the Great King would call them to come and live with his people; that the pearl would be a charm to protect them that no harm or evil should befall them, either upon land or sea, in their journeying to the land of his people; that if they then continued to prize and care for it, the time would come when they would be required to show their pearl at the heavenly gate, the entrance to the city of the Great King, and be permitted to dwell in his presence forever, where there is eternal sunshine and happiness, no darkness, sorrow or fear.

It was difficult for the merchants to dispose of these pearls, as the people could not imagine that anyone could be so good as to give away such valuable treasure, and they believed the merchants to be fakes, and the pearls to be imitations. Others had been deceived so many times that they had no trust in anyone and would not even permit the merchants to explain their visit. Occasionally they would meet with one who would listen to their story, and to whom they would present a pearl. Some received it as a gift from the Great King and valued it as such, and found joy and happiness as promised; while others accepted it doubting its value, not caring for it, and it would remain dim for some time and then gradually fade away until they lost it, as was also promised.

Nearly sixteen years ago in the city of Bloemfontein, in far-off South Africa, I met two of these merchants and listened to their story, accepting a pearl. I examined it carefully to see if it was genuine, and found it to be bright and clear, without blemish. It was the best I had ever seen. I kept it and valued it; cared for it and treasured it up. The more I examined it the more beautiful and bright it became; its lustre improved; it was genuine. For seven long years I cared for it and

treasured it. My friends tried to convince me that it was false, an imitation; that it was of no value and that I was deceived, that it was not genuine; but I clung to my pearl. I held it tighter because they tried to take it from me. It shone brighter and brought comfort and peace, as promised.

As time went on I remembered the words of the merchants, and desired to mingle with the people of the Great King. In overcoming many obstacles, through trials and tribulations, in my journey upon land and sea, the pearl was my charm. In times of trouble, it was a comfort; in danger, it was a protection; in time of sorrow, it brought peace to my soul. I arrived at my destination in safety, although the great World War was raging, and there was danger both on land and sea. For the last eight years I have mingled with the people of the Great King. I still have my pearl. I love it and care for it. It is life to me.

*University of Utah.*

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## The Desert and the Rose

Is there beauty in the desert?

Is there splendor in the vast

Expanse, unbroken, level,

Of the parching plain aghast,

With the torrid heat that swelters -

As the Summers come and pass?

Is there glory in such bleakness?

Is there color in the gray,

Uninviting prairie on a thirsty July day,

Where there's naught but sage and shadscale

For the sultry winds to sway?

Is there fragrance from the rosebud,

Ere it blossoms to the morn?

Or enchantment to the sunlight

Before the day is born,

Hid behind the mountain blackness

Like a cold and dismal storm?

Throughout all of God's creation

There is beauty yet to know—

There is splendor and enchantment

Wherever man may go;

But the glorious art of seeing

Comes as God doth will it so.

*Helena, Mont.*

LE MAX SAXON



# GOD'S MASTERPIECE

BY H. BARTLEY HEINER

Over the door of every profession, every occupation, every calling, the world has a standing advertisement: "Wanted—A Man."

One of the most beautiful buildings in America is the congressional library in Washington. The brilliant architect, Mr. Smithmeyer, traveled over the world, visiting the most famous buildings in all the lands, before completing the plans for this princely structure. It is a marvelous combination of noble dignity and symmetrical beauty, and stands as a triumph of the architect's genius and the builder's skill.

There is another building, grander even than the library in Washington. Divinity is its architect. This building is Man—God's Masterpiece.

What is man? If you put the question to materialistic thought for an answer, it is: Man is a splendid animal. He stands at the very summit of animal creation. He is a piece of finely organized clay, but at death he is dissolved back into his original elements, and that is all there is of him. If that is all there is of man why these longings, and aspirations after something better, something bigger?

Plato defined man as a two-legged animal without feathers. Diogenes pulled the feathers off a rooster and tossed it into the academy, saying, "There is one of Plato's men."

Man, according to revelation, is the child of God, created after the exact image of God, physically, morally and intellectually.

My definition of a real man is: one who is content with what he has but not with what he is; he is a man by virtue of the things within not without.

A little girl wrote in her composition that, "Man is a two-legged animal that chews tobacco and walks on the forked end." That is a very good definition of some men—so-called—but there are others who do not chew tobacco.

The Bible says very wisely, "As a man thinketh in his heart, so is he."

It is what we think in our hearts, what we love to think about, which directs our actions, which in turn form our character. What is a miser but a man who has devoted his thoughts for years to making and saving money, till at last it becomes impossible to think of anything else. He would be glad to use his money, to enjoy it, to give, but he cannot; his thoughts have worn so deep a rut of habit that he is unable to get out of it. As he thinketh in his heart so is he. We talk about the education which comes from books, the culture which is given by study, by schools, by lectures; but the deepest and strongest of all education comes from the atmosphere of thought with which we

surround our souls. Therefore the apostle tells us to think of what is true, noble, beautiful, good; not of what is false, base, and mean. To think of good things and good men, brings about noble actions that elevate the soul; while to think of base and mean things inclines us to ignoble actions tending downward.

If we are to reach the goal of true leadership, the path of true achievement, the accomplishment of true usefulness, we must have the effort of struggle and sacrifice.

Remember that true life is energy. Gothe says that, "Energy will do anything that can be done in this world, and no talents, no circumstances, no opportunities will make a man without it.

In a frame, hung upon the wall in a prominent place in the reception room of a large banking house in New York, is the inscription: "*Do you use life, or are you letting life use you?*"

What a world of thought is opened by this query. Are you one of those who are letting life use you? Are you simply drifting with the current? Or are you guiding your ship of destiny firmly and unwaveringly? We can make of life what we will; we can be used by it, flung about and trampled upon, and at last go down to a nameless death, or we can take control and become a director of our life, and guide it as we will. We can use it to make a better, brighter and happier world, not only for ourselves but for others with whom we may come in contact.

The interior force of man, if it is small, is shaped by its surroundings; but if it is large, it shapes those surroundings. The flower, the tree, may not alter its environment, but a man can and does. Indeed, the whole history of man is the story of his alteration of the environment in which he is born. Progress is but another name for this change.

The times demand a high type of manliness. The intrinsic value of a man is not measured by his dollars or lack of dollars, but by his integrity as a citizen to all that is noblest and best in human life.

In one of George McDonald's books a despondent character says, "I don't know why God ever made me." Another character replies, "God has not finished you yet. He is just making you now; you are not yet completed; this is only your beginning." What we call life is only the school time.

Science places man just a little above the animal. Religion places man just a little beneath the Gods. Whether you are just above the animal or just beneath the Gods depends largely upon your action.

No such honor was ever given to any other created being as the being made after the intellectual and moral image of God, but with that honor comes a great responsibility. You can live up to the position in which God places you or you can live on a level with the animals.

*Burntfork, Wyo.*

## MESSAGES FROM THE MISSIONS

"And ye shall go forth in the power of my Spirit, preaching my gospel, two by two, in my name, lifting up your voices as with the sound of a trumpet, declaring my word like unto angels of God.

"And ye shall go forth baptizing with water, saying: Repent ye, repent ye, for the kingdom of heaven is at hand; \* \* \* and inasmuch as ye shall find them that will receive you ye shall build up my Church in every region."—D. and C. 42:6-8.

### Twenty-Seven Baptisms in Nine Months

In the Brooklyn Conference, which comprises all of the densely populated territory around New York City, there were twenty-seven baptisms in the nine months preceding June, 1926. This is unusual considering the large percentage of Jews in the population and the intensely commercial feeling in the city. The presence of the "short-term" missionaries added greatly to the morale of the workers. This, with the energetic activity of the regular missionaries, and an abundance of the Spirit of the Lord, made it possible to obtain these results.

Such a report counteracts the frequent thought that the work of the Lord is not prospering in the "big city." We may add that of these twenty-seven baptized, eighteen were new converts. Further, we are adding rapidly to our numbers by immigration from Europe, principally from Germany. In the past year there have been added more than a hundred in this manner and the prospects point to a larger number in the future. The Gospel is making headway in New York.—*Fred L. Markham*, Conference President.

### The Martyrdom Commemorated in Hamburg

The oratorio, "The Martyrs," was sung with great success by the Hamburg city combined choirs, on June 27, observing the 82nd anniversary of the martyrdom of the Prophet Joseph Smith and his brother, Hyrum Smith, 1844. At the largest meeting of the conference 600 people were present. The local brethren are loyal and of great aid in their support of the missionaries here. This can especially be said of the new branches opened up here recently in Rendsburg, Schleswig and Flensburg, during the past six months. Good results have been shown and wonderful progress made in the entire conference. We held a baptism on the shores of the Baltic at Flensburg, Germany, on May 13 and 16. This branch has thirteen members and many friends and prospects. A Sunday school is organized and held regularly with two other services each week. An average of twenty-five children attend the Sunday school from the neighborhood. A wonderful, modern chapel has been available from the start here, and the private owner of the building is now one of the Latter-day Saints. Twenty-three of the elders attending the conference walked from their fields of labor; some had to walk from the Baltic Sea, and others from the other far corners of the territory. They tracted on the way. We believe that the farmers and the peasant folk along the road, in this way, also received our message, which could not have been delivered in any other way to them to advantage. Following the conference meetings, the missionaries were given permission to visit Copenhagen, Denmark, on the 4th of July, as a celebration. We were greeted and cordially welcomed by President Peterson and the elders of the

Danish mission, and also by President Anderson of Sweden, at Malmö, Sweden.—*Randolph Reusser.*



ELDERS OF THE HAMBURG CONFERENCE

Back row, left to right: J. Jordan, E. Stucki, E. Romney, H. Mønson, F. Horlacher, H. Cummings, N. Nielsen, T. Richins, J. Stringham. Middle row: R. Hubbard, J. Johannsen, H. Wahlquist, C. Worthington, J. Stewart, R. Reusser, N. Fox, B. Bott, L. Curtis, M. Anderson. Front row: F. Squires, N. Pierce, C. Cannon, R. Cannon, President Hugh J. Cannon, Conference President A. Taylor, Francis Moore, M. Barrett, J. Miller, Ray Ward Solomon.

## Labors in Leeds

The traveling elders of the Leeds conference met in the early part of the year and decided to increase missionary work to the maximum. The motto, "Leeds shall lead in 1926," was adopted. Monthly standards of a progressive nature were also adopted and attained by the cooperation of mis-



sionaries and the conference president. During the first six months of this year we spent 2,800 hours tracting, had 7,800 gospel conversations, distributed 55,000 tracts, 9,000 pamphlets, together with 85 Books of Mor-



mon, an excellent record for the British mission. There is an average of ten missionaries in the conference. We recently held a baptismal service where fourteen persons were baptized. Tracting in the country is being undertaken, and weekly street meetings are held in several towns, with an attendance of 200 or more. The picture shows a street-meeting scene, George T. Harrison addressing the audience in Town Hall Square, Leeds. It is not often one can obtain a picture of a street meeting here, because of the heavy skies and rain, and the majority of the open-air meetings are held at night, too late to take pictures. This picture was taken from the Town Hall steps of Leeds, Yorkshire, England. The elders are President George T. Harrison addressing the meeting, and Elder Noble L. Chambers of Smithfield, Utah, standing against the monument. Notwithstanding all our efforts, on the whole, the people seem to be cold and indifferent to religion of any kind.—*Will B. Jex*, Conference Clerk.



ELDERS OF LEEDS CONFERENCE, ENGLAND

Left to right: Franklin J. Newman, Riverton, Utah; David W. Sutton, Logan, Utah; Seth P. Leishman, Wellsville, Utah; James B. Collyer, Salt Lake City; George T. Harrison, conference president, Provo, Utah; Will B. Jex, conference clerk, Salt Lake City; Myron H. Brenchly, Wellsville, Utah; Evan H. Jenkins, Idaho Falls, Idaho; James L. Clark, Lehi, Utah.

## First L. D. S. Street Meeting Held in Aalborg

Elder Egert M. Larsen, conference president at Aalborg, Denmark, reports that, through the courtesy of the chief of police, the L. D. S. missionaries, for the first time in the history of the Church, were granted the privilege of holding street meetings in that city. Their first meeting was held on June 22, 1926, "in the most prominent place in the city, and where probably twenty-five years ago our missionaries would have been mobbed. A crowd of approximately 250 people assembled," says Elder Larsen, "and we proclaimed to them the gospel of life and salvation. Many tracts were distributed, and we feel that the people left with a good impression of the 'Mormon' elders in Aalborg. Opposition is slowly breaking down, but in its place we find indifference. Thirteen baptisms have been performed since the first of the year, and we have many friends and investigators.

many of whom, no doubt, will apply for baptism in the near future. We express our appreciation for the *Improvement Era*; it is indeed a great help and inspiration."



Left to right: H. J. Christiansen, E. M. Larsen, conference president; Hugo D. Jorgensen, W. T. Kilts, N. Halvor Madsen, C. A. Malan. Participating, but not included in picture: W. R. Petersen, Karl M. J. Thomsen.

## Many Nations Hear the Gospel

Elder Frank Miskin, Memel, Lithuania, reports a conference held there on the 18th of July, the first in many years. It was a big success. There



A good shepherd and his sheep. He leads his sheep and calls them. They all come when he calls; they go only where he goes. They are very obedient.

were about thirty-nine friends in the afternoon and evening meetings. Brother Cowley, the conference president, was in attendance, and gave two excellent talks on the principles of the gospel. His was the first visit of a conference president in several years. "Monday evening we held a baptism, one person being baptized, with the help of the Lord and the earnest prayers of the Saints. This land formerly belonged to Germany. The Lithuanians are



Top: A Lithuanian Fast Express, or the way they travel.

Bottom, right to left: Earl Jorgensen; Frank Miskin, branch president; Joseph Cowley, conference president.

trying to get all the Germans out of here and replace them with their own people. The Catholic priests have almost all the say, or have had so until the last election, held in May; then they lost their control. When they get the ruling hand later, the next war will start; that is, the war between religions. There are about eight different languages represented in this city. The main languages are, Lithuanian, German, Hebrew, Russian, English, Polish, Swedish and Danish. Memel is the harbor and fishing center, and fish are very cheap. There are many people without work, knowing not from one day to the next what they are going to eat. They receive a little from the Government, but that is too much to starve on and too little to live on. The Jews are playing quite an important part in this country. They have a big school, in which the students must all learn some kind of trade before they can go to Jerusalem. A company leaves here for the



'promised land' about every six months. The *Era* is always welcome; we could hardly get along without it and its glad greetings from Zion."—*Frank Miskin*.



A Catholic Monk. Taken in Kretinga, Russia

## The Message of "Mormonism" to the World

General and special sessions of the semi-annual conference of the Netherlands mission convened at Rotterdam on July 1 to 6, with President and Sister James E. Talmage of the European mission, President and Sister John P. Lillywhite of the Netherlands mission, President John D. Kooyman of the Rotterdam conference, and the traveling elders of the mission in attendance. Well attended public meetings were held on July 1 and 3, and on July 2 a convention of the officers and teachers of the various branch and auxiliary organizations convened, under the direction of the mission president. Six hundred fifty people were present at the conference meetings on Sunday afternoon, many of the Saints journeying long distances under adverse circumstances to get there. "The Message of 'Mormonism' to the World," was the general theme of the conference. Presidents Talmage, Lillywhite and Kooyman were the principal speakers. Sister May Booth Talmage also spoke of the work and interests of the Relief Society. Eight hundred fifty listened to the message of the speakers in the evening service, where the theme of the conference was further developed. The combined choirs of the Rotterdam and the Hague branches, supplemented by special numbers, furnished the music. A meeting of all the traveling elders of the mission was held on Monday, July 5, continued on July 6, where general



and specific instructions were given to stimulate greater efficiency in missionary labors. Meetings were held in Amsterdam on July 7, at which Presidents Talmage and Lillywhite were the speakers, and Sisters Talmage and Lillywhite addressed the Relief Society and women's organizations—*Perris S. Jensen*, Reporter and former Mission Secretary.



MISSIONARIES ATTENDING CONFERENCE IN HOLLAND

Top row, left to right: C. Fred Berghout, David E. Hamilton, Charles P. Mietus, William K. Potts, Ray J. Hutchinson, Albert Venema, Sieger Springer, Rupert Ravsten, Joseph F. Steenblik, George V. Ricks, Vernal T. Holland, John D. Lillywhite, R. Dale Snow. Second row. Melvin Webb, Fred W. Newbold, George A. Grover, William J. Denkers, William Postma, Peter Noorda, Anton G. Winkel, Royal G. Smith, John Ruitenbeek, Earl C. Wade, John B. Bernards, Francis H. Gunnell, S. Reed Andrus, Samuel B. Woolley, Ray B. Taft, Ira S. Ward. Third row: David G. Thomas, True B. Harmsen, Leonard L. Bishop, Daniel Simmons, John Vandenberg, A. M. Joseph de Young, Elias L. Brinton, Raymond K. Cromar, Theron J. Seeley, G. Wayne Esplin, Ralph A. Matson, Nicholas Van Alfen, William F. Ashton, Nicholas J. Teerlink, Martinus Vuijk, president Amsterdam conference. Sitting: Andreas de Bruyn; John Zilver schoon, president Groningen conference; Gerard Doezie, assistant editor *De Ster*; Perris S. Jensen, former mission secretary; Burtram A. Weight, mission secretary; Sister Lillian D. Lillywhite, president Netherlands Relief Society; John P. Lillywhite, president Netherlands mission; James E. Talmage, president European missions; Sister May Booth Talmage, president European Relief Societies; John van der Werff, president Rotterdam conference; Sister M. Stam, Martinus Stam, Alfred J. Smith. Sitting in front: Henry Hansen, Hendrik Poelman, Master Joel P. Lillywhite, Lawrence D. Olpin, W. Gordon Rose, president Utrecht conference.

## Moving Fast in California

During the first seven months of 1926, the Sacramento-Gridley conference, with an average of fourteen missionaries, placed into the hands of the public, 1,976 Books of Mormon, according to Elder Manton M. Moody, president of that conference. He reports that the spirit of service that characterized this accomplishment was carried over into all lines of missionary work, resulting in the winning of the California Mission "Efficiency Pennant." Elder Moody says: "The blessings of health, strength and in-

spiration, coupled with hard, consistent labor and perspiration, accounts for our success. We have a goodly number of investigators and friends in this conference. In one section we alternate in holding cottage meetings with a non-sectarian minister, holding our meetings at the same place, and preaching to practically the same group of people. An independent branch was recently organized at Stockton. At our last Priesthood meeting we adopted the slogan, 'Move a little faster and pray a little harder.' We feel that we are greatly blessed."



#### MISSIONARIES OF SACRAMENTO-GRIDLEY CONFERENCE

Top row, left to right: Myrtle Kunz; Manton M. Moody, conference president; Joseph W. McMurrin, mission president; Waldon Ballard; Ruth Wintsch. Middle row: Algie Mann, Orsen Allen (released), Varro C. Jones, L. P. Jensen (released), Wenzel Luke, Nora C. Mason (released). Bottom row: Marie Swann, Fon R. Brown, T. Erwin King, Arlene Ashcroft.

### Memories

O childhood days, come back to me,  
 Loved, care-free hours of long ago,  
 When I was just a tiny lad  
 Unused to toil and earthly woe,  
 When all the day was one glad song  
 And life to me was naught but play,  
 When I could climb on mother's knee  
 And let sweet stories end the day.

O happy, care-free days of yore,  
Could I but have you with me now,  
You'd make my heart feel light and gay  
And steal the furrows from my brow.  
Alas, you've gone beyond recall;  
Pale memory dim awaits for me;  
You came and vanished all too soon,  
Like rippling waves upon the sea.

O childhood days, you were complete  
When mother, with her golden hair,  
Would listen to my breaking heart  
And ease my soul of childish care.  
When playmates dear grew cross with me  
And things would fail to come my way,  
She'd slip her arm around my waist  
And sweet, consoling words she'd say.

At night she'd tuck me in my bed,  
'Twas only yesterday, it seems,  
And stooping down she'd kiss my head  
And lull me into land of dreams.  
Oft when diseases came my way  
And I with fever tossed in bed,  
Sweet stories she would tell to me,  
While her dear hand would ease my head.

Could I now have you, mother dear,  
'Tis better far that I would know,  
Just how to treat your kind old heart,  
For I was careless long ago.  
Oft, mother dear, I try to think  
Of each kind act you've done for me,  
I count a few and then I cease,  
Your deeds are boundless as the sea.

No mortals here can ever know  
Just how you've sacrificed for me,  
Until they next to death's door go,  
As you did once that I might be.  
Loved childhood days with mother too  
Have gone afar beyond recall,  
And left me now alone with thoughts  
Where pictures cling on memory's wall.

Old age is fast o'er-shadowing me,  
And very soon I too shall go,  
Where mother dear awaits for me,  
That angel soul of long ago.  
But, as I yet must stay a while  
And finish up my work with men,  
I'd give the world if I could live  
Those dear old childhood days again.

B. Y. U. Provo, Utah.

FLORA D. ROBINSON.

# UNITED ORDER

BY E. PINGREE TANNER

I have just completed reading a historical sketch of the Hutterian Communities, and have been wonderfully impressed with how the Lord has sustained them in their community life, even though they have not as yet partaken of the truths of the gospel of Jesus Christ.

Springing into existence at the time of the reformation, under the able leadership of Jacob Hutter of Zurich, Switzerland, at the beginning of the 16th century, their history was for the ensuing 250 years one of extreme persecution; but not even the executioner's knife, or the dreadful tortures which were rife at this period of history, was able to deter them from their religious convictions, chief among which was that they should enjoy all their worldly possessions in common.

It is true that under the strain of persecution many would yield and return to the Mother (Catholic) church, but during all their expulsions in Switzerland, Austria-Hungary, Germany and Russia, enough remained loyal to the teachings of Jacob Hutter to keep their identity intact, till finally, in 1874, they followed the example of many other worthy patriots, and came to the Land of America, (Zion), the asylum for the oppressed, and have enjoyed a thrifty growth since.

During the past two centuries many well meaning men, fired by a zeal to bring about the true brotherhood of man on the earth, have experimented with community life. The communities have prospered for a few years, then died a natural death. Not so with the community life started by Jacob Hutter; for over 400 years it has been kept intact, and today they have 26 colonies; 12 in Alberta, 9 in Manitoba, and 5 in South Dakota.

Surely the Lord has been mindful of them, even though they have not as yet accepted the gospel. He lead most of them to locate among the "Mormon" settlements of South Alberta, when persecution during the great war, on account of their religious belief that they should not take up arms, caused them to leave South Dakota. The future may yet reveal the hand dealing of the Lord in their behalf in guiding their footsteps to Southern Alberta, where 10,000 Latter-day Saints enjoy the blessings of the gospel, and where the only temple in the British Empire is located.

One of their brightest young men, (Peter Wipha), attended high school in Magrath to qualify to teach in his colony, but being fired with a desire for more education wanted to attend a university; and on the advice of the principal of the school decided to attend the Brigham Young University, at Provo, and according to a letter the



writer received from Brother Harris, President of the University, he is going to make good.

One cannot read of their community life, or observe the true motives that underlie their religious convictions, without being wonderfully impressed with the idea of the "United Order," and also realize how far in advance true community life will be realized at some future date among the Latter-day Saints, when done under the direction and accompanied by the Divine power of the Priesthood.

Absurd as it may seem to some, yet, the "United Order," I think, will be practiced among the Latter-day Saints, under Divine direction, and will be an unqualified success when the Lord again designs to put the Higher Law in operation among his people.

The United Order is not new to the people of the world. It caused a cooperation and oneness to exist among the people of Enoch, so that the Lord came and dwelt among them, and the Lord called his people Zion because they were of one heart and one mind, and dwelt in righteousness, and there were no poor among them. (*Pearl of Great Price*, Moses, 7:16-18.)

A most wonderful condition of peace and happiness existed among the Nephites on this continent, as found recorded in IV Nephi. Therefore there were no rich and poor, bond and free, but they were all made free and partakers of the heavenly gift.

The Lord has said through modern revelation, that if we are not equal in earthly things we cannot be equal in obtaining heavenly things.

He has also spoken in unqualified terms with regard to the status of the idler, whom some believe would benefit by a system of community life. "Thou shalt not be idle, for he that is idle shall not eat the bread, nor wear the garments of the laborer." (*Doctrine and Covenants* 42:42.)

Also; the idler shall not have place in the Church except he repents and mends his ways.

A system of stewardship will be inaugurated with the "United Order," through which each person will be accountable unto the Lord for the property he has received by consecration. Property will not then be known as mine and thine, but our's and the Lord's, and indeed the work of the Lord in the earth will be greatly accelerated under such a system.

The varied and graded vocations will still exist, there will be laborers whose qualifications fit them for physical toil, managers who have proved their ability to manage and direct, teachers, mechanics, authors, sculptors, painters, etc., working in harmony for the advancement of all concerned.

The tithing system, or lesser law, is and has been wonderfully instrumental in furthering the purposes of the Lord in the earth. Through its agency, temples have been erected to the Lord, hundreds of houses of worship have been built, Church schools have been built, and maintained for the advancement of education in Zion, and

in many other ways do we see the beneficent results of the tithing system, but when the "United Order," or higher law, is established in Zion under the direction of the proper authority, it will do for the Saints and Church all that tithing has done, and besides will tend to further eliminate selfishness, and will foster ideals, and virtues, which will culminate in that glorious state of peace and happiness which poets have written about, and great minds in all ages have looked forward to.

Surely we are living in a most wonderful period of the world's history. Do we appreciate our privileges and blessings, and are we living the lesser law sufficiently perfect to entitle us to graduation to the higher law when it is ushered in?

*Magrath, Alta, Canada*

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## Evidence

I sat beside a mountain stream,  
 And listened to it travel;  
 I watched a spider spin his web  
 And thread on thread unravel;  
 I watched the sun sink o'er the lake  
 With red and golden shimmer;  
 I saw the stars on milky trail  
 That dance or stay or glimmer;  
 I saw a bird go flying south  
 To save him from the cold,  
 And to me came that happy thought,  
 So new and yet so old—  
 "Around us all, encircling all,  
 Is some, safe, guiding power.  
 Oh, trust! there's one who watches all,  
 A friend in every hour!"

*Salt Lake City*

GERTIE GIBBS

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## Suffering

If all our lives were filled with joy and bliss,  
 And nothing ever came to mar our days,  
 If all the hours were bright and none amiss,  
 If all our deeds brought love and grace and praise  
 The heights, the depths, the sadly trodden ways,  
 We would not know, and hence we could not feel  
 The heartaches of our sick and saddened friends,  
 Nor help them through their days of woe and weal.  
 'Tis suffering that makes us tried and true as steel.

*Mt. Pleasant, Utah*

ALBERTA JACOBS.

## Three Shrines

At Love's shrine I knelt and worshiped,  
Said, "There's naught but love that matters,  
Now I'll drink this cup of gladness,  
And be happy evermore."  
Scarcely had I finished speaking,  
E'er the cup fell from my fingers,  
Scattered into myriad pieces,  
Useless, baneful, on the floor.

At the shrine of Knowledge knelt I,  
Paid obeisance, gleaned her harvests,  
Said, "'Tis knowledge makes the world go,  
Close the heart, let rule the head!  
Came a crisis needing judgment,  
Sought I then in vain the answer,  
Fell among the thorns and briars.  
Knowledge came—but Wisdom fled.

At Faith's shrine I humbly pleaded,  
Offered up my heart and service,  
"What I am, what Thou hast given,  
Let me share, dear Lord, 'tis Thine."  
Unto me a glad renewal,  
Love in newer guise saluted;  
Knowledge bent her head to Wisdom;  
Truth resultant, shone divine.

*Salt Lake City, Utah.*

AINZA WOOLMAN.

# Editors' Table

## The True Latter-day Saint Spirit

Loyalty has always been one of the leading characteristics of the Latter-day Saints. The Prophet Joseph Smith loyally gave his full time, his attention and finally his life for the cause of the establishment of the gospel upon the earth, as revealed to him by the Lord and by holy angels. All our leaders who have followed also have proved loyal by knowledge and choice.

Jesus Christ, the greatest example of the perfect life, prayed that he might be spared the suffering of the cross, but "not my will, but thine be done," he added, when he prayed for this favor. He was strictly loyal to the will of the Father and desired to do nothing save that which the cause of the Father commanded.

Loyalty is never half-hearted; it is willing and whole-souled. Loyalty is the feeling that must be put into action for the good of any cause. Josiah Royce, Harvard, defines loyalty, as "the whole-souled, willing and practical devotion of a person to a cause." Through our organizations and institutions we may learn to obtain and practice the loyalty essential to development and success in us and our cause.

As an organization and as individuals, we stand loyal to the cause that we have espoused—the Church of Jesus Christ of Latter-day Saints. The true spirit of "Mormonism" shows faith in action. To have faith is the true spirit of the Saints; then come works; knowledge and loyalty follow. A very homely, but direct, illustration is related in a sermon by the great missionary, Jedediah M. Grant, as far back as 1854. He said:

"A man who has faith has capital in himself; he is 'telegraph' enough to build himself a home. Another man has to sit down and count, 'three and two are five, five and two are seven, seven and four are eleven, and eleven and six are seventeen,' and so he will calculate; and unless he has so many dimes he has not faith enough to draw the first rock, or the first adobe, or get the first foot of lumber, or do the first thing. But you take a man who has in him the true 'Mormon' spirit, and he considers he can accomplish just what ought to be accomplished. If he considers that he wants a house, he deems himself competent to go at it, and to build such an one as he wants. That is the 'Mormon' spirit."

We desire our young people to cultivate the spirit of loyalty to the faith. To do this it is desirable that they should get a testimony of the divine mission of the Prophet Joseph Smith, so that, through that testimony, they may prove loyal to the cause which, by the direction of the Lord, he established, and which is the Church and Kingdom of God.

To have faith is good and necessary, but to have a testimony



one must be convinced and converted, and must know. A good way to obtain the testimony is to read the Book of Mormon, thus making ours its doctrines and teachings. "We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God." We have been repeating this from our Articles of Faith for many years. No one can repeat this statement with complete personal satisfaction and not have read the contents of that holy book.

Let us, then, attack the reading of the Book of Mormon with this disposition of faith, work, and knowledge, so characteristic of the true Latter-day Saint spirit. By study we shall accomplish the purpose for which we have set out; namely, to obtain a testimony of the divine mission of the Prophet Joseph Smith, who was instrumental, through the gift and power of God, in bringing this book before the world. It is, indeed, the word of God as it applies to us and to the people of this continent. This course will make us more competent and able to practice loyalty to the doctrines and principles which constitute the fundamentals of the gospel of our Lord and Savior, Jesus Christ.—A.

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### Pre-Existence

In the Book of Mormon it is stated, in substance, that the Lord, Jesus Christ, in the beginning, created all men after the body of his spirit. In the exact words, the Lord, Jesus Christ, says: "All men were created in the beginning after mine own image. \* \* \* Man have I created after the body of my spirit."

Orson Pratt, in a sermon delivered in early days, in 1856, said:

"This is the only place in the Book of Mormon where pre-existence is clearly spoken of, and this was revealed before the organization of this Church, and is a doctrine which was not in the possession of the Christian world; hence, it shows that it was dictated by a Spirit capable of revealing a doctrine unknown to the Christian world—the pre-existence of man."

It is another evidence of the divine mission of the Prophet Joseph Smith, who was able to declare this glorious doctrine, made known to him in the translation of the Book of Mormon through the gift and power of God.—A.

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### The Picture With a Story

For the contest, as explained in the August *Improvement Era*, we have received twenty-eight contributions in verse. They are now in the hands of the judges, and the awards will be made to the author of the poem deemed best, in their judgment, and also to the three authors who rank next in merit to that one. The four poems, with the picture, will then be printed in the *Era*. No manuscripts will be returned.

# Priesthood Quorums

## General Conference

The Ninety-seventh Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, Utah, on Sunday, October 3, 1926, at 10 o'clock a. m., continuing with sessions on Monday and Tuesday, October 4 and 5. The General Priesthood meeting will be held at the Tabernacle on Monday night, October 4, at 7 o'clock.

The Salt Lake, Ensign, Liberty, Pioneer, Grant, Granite, Cottonwood, Oquirrh and Jordan stakes are requested to hold their Fast Day meetings on Sunday, October 10.

Missionary and other reunions should be so arranged as not to conflict with these appointments.

HEBER J. GRANT,  
ANTHONY W. IVINS,  
CHARLES W. NIBLEY,  
*First Presidency.*

## Renewal of Activity in the Work of Aaronic Priesthood

The attention of the presiding officers in the stakes, wards and missions is directed to the necessity of renewed activity in the Aaronic Priesthood.

During the past Summer there has been a slackening, and in some cases an entire cessation, of meetings and of the activities of the members of this Priesthood. This is due in some instances to the absence from home of many boys and young men, as well as to the long hours of work in the farming communities during the Summer season, also in some instances to the prevailing vacation spirit. But with the coming of the Fall and Winter there is need for the careful organization of the Priesthood to promote to the fullest the attendance, class work and activities. Supervision and direction of this work is of such importance that it is entitled to first consideration.

In connection therewith, and to secure the best results, the hour appointed for holding Priesthood meeting should be given careful consideration, in order that it may prove most convenient to the greatest number. Every incentive should be offered all the members of the Aaronic Priesthood in the various wards and branches throughout the Church, to promote their greatest interest and activity in this important work.

It is, therefore, earnestly urged upon all who have responsibility for the Aaronic Priesthood that the plans and recommendations already presented be taken up and followed out systematically and vigorously, and every effort be made to bring everyone into active service.—*The Presiding Bishopric.*

## Changes in Officers

The Presiding Bishopric report changes as follows during the month of August:

Elder Reinhold Stooft was appointed mission president of the South American mission, on the return of Elder Melvin J. Ballard. Elders Ballard

and Pratt landed in New York from that mission in the early part of September.

A new ward was organized in the Boise stake, the Ontario Independent Branch having been made a ward, with Ernest L. Allen as bishop.

The Twin Falls First and Second wards were consolidated into one ward, with Roy Wood, formerly bishop of Kimberley ward, appointed bishop of Twin Falls ward. Neils Albert Olsen succeeded Roy Wood as bishop of the Kimberley ward, Twin Falls stake.

Bishop Lewis W. Drake, of the Third ward, Burley stake, has gone to England for an indefinite time, and Counselor Albert Harper, Burley, Idaho, will take charge in the meantime.

## A Cleansing Process

BY ANNIE G. LAURITZEN

By means of the radio last night, I listened with interest to a treatment of the subject, "Concentration." Among the many pertinent statements made, the following appealed to me with singular force: "We must acquire the power to forget the past when trying to concentrate. To be able to do this is really to make progress in life." The thought immediately occurred to me, that this is exactly what living the Gospel of Jesus Christ does for those who rely upon the Lord as "The Rock of their salvation." He grants men power to forget by a process that cleanses them from all sin, on condition of their repentance. To repent, in its practical phase, is to forsake sin; and then through baptism, by obedience to which God grants full forgiveness, or cleanses us of sin, one can logically forget the evil doings of the past, and face the future with a clean start; and not only forget our own past, but the past also of others, that we might look upon them with tolerance and charity, for "He that will not forgive, in him lieth the greater sin." This cleansing from sin is necessary, in order to receive the gift of the Holy Ghost, the power that helps to overcome evil and develops an understanding heart. Alkali land, as stated by another professor, will not produce vegetation of worth until it has gone through a cleansing process, which process is to flood it with water. Likewise, the fruits of the spirit cannot grow in the alkali of sin. Hence God has arranged a process in the application of which Christ, though sinless, set us the pattern in the waters of Jordan, whereby we may be cleansed, and may forget the follies of the past, the strife and evils of the present, in our concentration upon the hope for the future. Thus the soul is prepared for the companionship of the Holy Ghost, which ever leads to growth, expansion, joy and eternal life.

*Oakland, California.*

## New Stake Organized

A new stake was organized, Sept. 19, 1926, at a conference held at McGill and Ely, Nevada, by President Rudger Clawson and Elder David O. McKay. The new stake is formed out of the Nevada section of the North Weber stake, and was named Nevada stake. It has a Church population of 4,574 souls. It is bounded on the north by the north limits of Metropolis; on the west by the California mission; on the east by the state line of Nevada, and on the south by the Moapa Stake. Carl K. Conrad, of McGill, was appointed president, with J. Fred Horlacker, Ely, and Richard F. Swallor, counselors. This is the 96th stake of Zion, and consists of the following wards: Lund, McGill, Metropolis, Preston, Ely, and Ruth, an independent branch.

# Mutual Work

M. I. A. Slogan—1926-1927

*We stand for a testimony of the divine mission of Joseph Smith*

As an aid to our officers and members in presenting this year's slogan at our regular weekly meeting, the Standards Committee will suggest material to be used for introductory settings for the slogan:

Our Heavenly Father has restored the Gospel of Jesus Christ to the earth through his servant, Joseph Smith.

Our Father is desirous that we should know this truth for ourselves. He has given this testimony to hundreds of faithful Latter-day Saints; and the officers and members of the M. I. A. are very desirous that hundreds more may receive this same blessing during the coming season. Let us, in the first four evenings, dwell on—

## *How To Obtain A Testimony*

1. "If we are to obtain a testimony of any truth, we must learn to understand that truth; then we must practice it, and before and during the study and practice, we must be in close communion with our Heavenly Father and pray to him for help. Thus by prayer, study and practice, the testimony will come to us as an inspiration and gift from God."—*Elder John A. Widtsoe of the Council of the Twelve*, in the August, 1926, *Era*.

2. "And when ye shall receive these things, I would exhort you that ye would ask God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it to you, by the power of the Holy Ghost."—*Book of Mormon, Moroni 10:4*.

3. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—*James 1:5*.

4. "And I say unto you, ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—*Luke 11:9, 10*.

"Ask, and ye shall receive; knock, and it shall be opened unto you."—*Doctrine and Covenants 4:7*.

## Credit For Reading the Book of Mormon

The efficiency report will contain the following instructions showing credits in the ward and stake:

**Ward:** If 10 per cent or more of the total membership of your ward association have read 25 pages or more of the Book of Mormon this month, mark 10 in the proper space. If less, give figure nearest actual per cent.

**Stake:** If all the ward associations in your stake have reported ten per cent of their members as having read 25 or more pages of the Book of Mormon this month, place 10 in the proper space. If not all, give figures nearest actual per cent.



## Music and Drama on the M. I. A. Year-Round Program

The music and dramatic presentations on our year-round program should be of the highest order. The different auxiliary organizations have been pretty well traditioned in using the drama to help raise funds to care for the expenses of these associations. Laudable as this is, the M. I. A. Committees on Recreation should remember that obtaining funds is not and should not be made the main purpose in M. I. A. productions. Plays and operas should be chosen because of their excellence as high-grade entertainments, or as being vehicles for cultural and educational development, both for participants and listeners.

As *Bulletin No. 6* puts it, the objectives of the dramatic urge for the adolescents are:

To develop appreciation for the best dramatic literature.

To develop ability and appreciation for effective expression.

To develop sympathy for the various human types and characters through acting out their parts.

To create an understanding of human problems and perplexities.

To develop discriminative judgment for good art.

To create a gentler and more humane spirit.

People are consciously or unconsciously affected by what they see on the stage or screen, and, to a certain degree, shape their judgment and form their social standards accordingly. While there are serious financial questions entering into the choice of a good drama or opera, as a result of the necessity of paying royalties, can we not "afford" to put on a play for the sake of the play and players, and "afford" to pay the price?

It should be an achievement worthy of the position we occupy, as standard bearers in the field of recreation, to produce, in a fine, artistic way, a play of the type, let us say, of *The Builder of Bridges*, by Sutro, and let it stand as our contribution to the community in the matter of fixing better standards in dramatic literature and play production.

The list of long, or three-act, plays on the M. I. A. year-round program are all royalty plays. Do not attempt to play them without arranging with the publishers. The royalty is usually \$25. However, if you put your case up to the publishers, some concession may be obtained from them. The list of non-royalty operas found on the year-round program requires that a certain number of books be purchased to give right of production—usually 15 to 18.

There are a few good non-royalty plays. These, in the main, are plays for which copyrights have expired and are what we speak of as "classics." Most of them are difficult to produce, and are rather uninteresting to our modern adolescent; such, for example, as: *Schools for Scandal*, by Sheridan; *She Stoops to Conquer*, Oliver Goldsmith; *A Scrap of Paper*, Sardou; *School and Caste*, by T. W. Robertson. And also a few of the old school of melodrama, such as: *East Lynne*, Mrs. Henry Wood; *The Lady of Lyons*, Butwer Lytton; *Damon and Pythias*, John Bamin; *The Iron Master*, Olivet; *Harvest*, Henry Hamilton; *A Celebrated Case*, D. Enney and Corman; *The Confederate Spy*, W. E. Stedman; *Still Waters Run Deep*, and *Our American Cousin*, by Tom Taylor.

## Appreciation for the M. I. A. Handbook

Dr. E. A. Ross, of the University of Wisconsin, at the Summer school of the Utah Agricultural College, in the course of his instructions in one of the class rooms, made the following statement, sent to us by Mr.

Clarence E. Smith, principal of the Bear River High School. Asked if he was willing that the *Improvement Era* should quote his statement, Dr. Ross replied:

"I am very willing to be quoted as my words were quoted to you and reproduced in your letter. I am glad to recognize the fine feeling for the needs of young people which the leaders of the L. D. S. Church show."

This is what he stated in the class room. It is a splendid encouragement to our peoples' organizations and to our leaders, in their struggles for the welfare and advancement of the young people of our communities:

"I want to give you some of my impressions of Utah, as a sociologist. I am, first of all, very favorably impressed with the 'Mormon' Church. I don't know any other place where the young people are so well provided for as here in this state. I don't understand how the 'Mormon' Church got the idea of providing so well for the recreational and social needs of people so much earlier than we sociologists got the idea. The Church was away ahead of us in making this discovery. I have never met so many fine young people as I have met here in Utah. The 'Mormon' people have been decidedly misunderstood in the East."

Dr. E. C. Branson, of the University of North Carolina, in a class of the Summer school of the Utah Agricultural College, also made this statement commending our M. I. A. workers, and has permitted its publication:

"I wish to call your attention to a piece of literature I am just now going through. Two of the choicest pieces of literature in all my collection of pamphlets on Church work with young people I have found here in Utah—they are the *Hand Books* of the Young Men's and the Young Women's Mutual Improvement Associations."

Drs. Ross and Branson are assured of our appreciation of their kind and friendly expressions.

## What To Do In October

*Stake and ward secretaries* will give attention to the reports required on the Efficiency Report. The Reading Course should be kept track of; all the reading done in October should be recorded, so that when called for the secretaries may have the information necessary to make a complete report. By this time the Reading Course should be at its height.

This is the month to give attention to class leaders. Proper class leadership means a successful year for the M. I. A. All class leaders should be supplied with Manuals and be ready to provide each of the members of their classes with one.

*The Slogan* should be introduced at each meeting and presented as a preliminary exercise. We call attention to the statement of the Standards Committee, with quotations and statement, appropriate for the introduction of the slogan for the four weeks of this month.

*Secretaries:* It is very important that each association shall have a live, dependable secretary, who is alert in his business, and who is willing and able to give proper attention to every detail that should be presented to the officers of the association or the stake. It is very important that superintendents shall keep their secretaries informed, check them up and see that the work is done.

*The Membership Committee* should be hard at work enlisting members for the association, taking suggestions from the *Hand Book*, or from their experience, and enlisting all the young men and young women who are eligible for membership in the Mutual Improvement Associations.

The associations have excellent programs this year, in all divisions of the work, enough to interest any aspiring young man or young woman.

## Subscription Lists and Canvass for the *Improvement Era*

To Ward President or Ward Era Agent:

*Dear Brother:* We have forwarded, through the stake superintendent, the list of *Improvement Era* subscribers as they appear on our record for Volume 29, as a foundation for your canvass for Volume 30, which begins with the November number, 1926.

Please make a thorough canvass of your ward; *secure a renewal of each subscription on the list.* A thorough canvass of your ward will bring the necessary new subscribers. Secure 5% or more of your Church population, and we will be pleased to remit 25c on each subscription to you. Forward your list to this office as promptly as possible with cash in payment of same, as all *Era* subscriptions are now on a strictly cash basis.

This work should be completed by October 31. Many of our associations made this canvass in September in order to take up other important matters at the beginning of the season's work in October.

We are grateful for the loyal support given us for Volume 29, and wish to thank all those who contributed to this most worthy work. Kindly accept in advance our appreciation for your services in making the new volume successful.

Sincerely your brethren,

GENERAL SUPERINTENDENCY Y. M. M. I. A.

By Oscar A. Kirkham.

### New Stake Y. M. M. I. A. Superintendents

Since the former statement in the July number of the *Improvement Era*, the following new superintendents have been appointed:

South Sanpete—Elmer B. Simmons, Manti, vice Charles G. Braithwaite.

Oneida—Norman D. Salisbury, Preston, Idaho, vice Wilford H. Bingham.

Boise—Charles B. Borup, Boise, Idaho, vice Charles R. Gambling.

Shelley—J. C. Stutznegger, Shelley, Idaho, vice Floyd G. Kelley.

Portneuf—Wm. J. Brady, Arimo, Idaho, vice Leo Hansen.

Teton—John Henry Jensen, Driggs, Idaho, vice Leon M. Strong.

For the new Lyman stake, Geo H. Crosby, Jr., Green River, Wyoming, superintendent of the Y. M. M. I. A.

Los Angeles—J. David Larsen, Long Beach, California, Chamber of Commerce, vice J. A. Rasmussen.

Cache—Alma Sonne, First Nat. Bank, Logan, vice Francis M. Young.

Minidoka—Charles N. Campbell, Rupert, Idaho, vice David G. Hyde.

North Sanpete—Seymour Jensen, Mt. Pleasant, Utah, vice John F. Mower, appointed bishop, Mt. Pleasant North ward.

Western States—Ralph F. Giles, 538 E. 7th Ave., Denver, Colorado.

Parowan—Isaac Irwin Rudle, Cedar City, Utah, vice Thomas Gordon Smith.

California Mission—Rulon A. Snow, 153 W. Adam, Los Angeles, California.

### Y. M. M. I. A. Officers' Meeting

A special meeting of the superintendents and other stake and ward officers of the Young Men's Mutual Improvement associations will be held in the assembly hall of the Bishops' Building on Sunday morning, October 3, 1926, beginning at 8 a. m. All Y. M. M. I. officers and members of stake presidencies and ward bishoprics are especially invited to be present.

GEORGE ALBERT SMITH,

RICHARD R. LYMAN,

MELVIN J. BALLARD,

*General Superintendency.*



## Successful Outing in Maricopa

The Maricopa stake M. I. A. held their outing of fathers and sons at Granite Dell's, Prescott, Arizona, July 23 to 25. Notwithstanding the distance drawback, the attendance was approximately one hundred and fifty, and the outing was voted the best ever held. Prescott is 140 miles away from Mesa, but all decided it was not too far, and it was a fine place to go. The people in the Maricopa stake are handicapped for accessible Summer campsites. Superintendent Stapley says: "We followed the outline of the General Board on Fathers and Sons' Outings. The small folder of directions is a splendid credit to the General Board; a wonderful help in the conduct of the outing. The spirit of our company was splendid; and how they did work to win. The days were filled with activity; and twice daily the old swimming hole received a large delegation. Besides games, we had Nature hikes, swimming tests, scout exercises, etc. The camp-fire exercises were especially fine. The fathers were in for showing the boys a good time, and the



Sunday Morning Session in Fathers and Sons' Outing, Maricopa Stake

spirit and splendid feeling of the camp could not be surpassed. All remained practically through the entire three-day camp, returning home on the fourth day, Monday. Those in charge of Granite Dell's invited us back, stating that we were the best and finest disciplined group that had visited there. Eight stake board members were present, and Brother John Cummar, of the stake presidency, gave splendid support by being present, helping in all the activities."

## Pleased With the "Y. M. M. I. A. Handbook"

George E. Schlafer, Assistant Professor of Physical Education at the University of Indiana, writes on receipt of a copy of the *Y. M. M. I. A. Handbook*:

"I wish to thank you for this booklet. I consider it most excellent for the purpose for which it is intended. It contains a helpful compilation of games, programs and much information of much value to a play and recreational director."



## Missionaries Safe

Pestilence is following in the wake of the hurricane that devastated Florida towns. On September 18, it was feared that tetanus would break out, and requests for large quantities of antitoxin were made on September 20, by physicians. Dr. Charles H. Mann, chairman of the state board of health at Fort Lauerdale, declared that the conditions in the stricken area were horrible beyond description. Famine was rampant and many injured had died of thirst.

President Charles. A. Callis of the Southern States mission reported September 20, to the First Presidency, that there were no L. D. S. missionaries in the stricken area.

## American Legion Home

The home of the American Legion, at Fillmore, Utah, is a structure 40 by 60 feet, in its principal room, and is built of logs, each one of which has been purchased for \$5 by Legion members and citizens of Millard county.



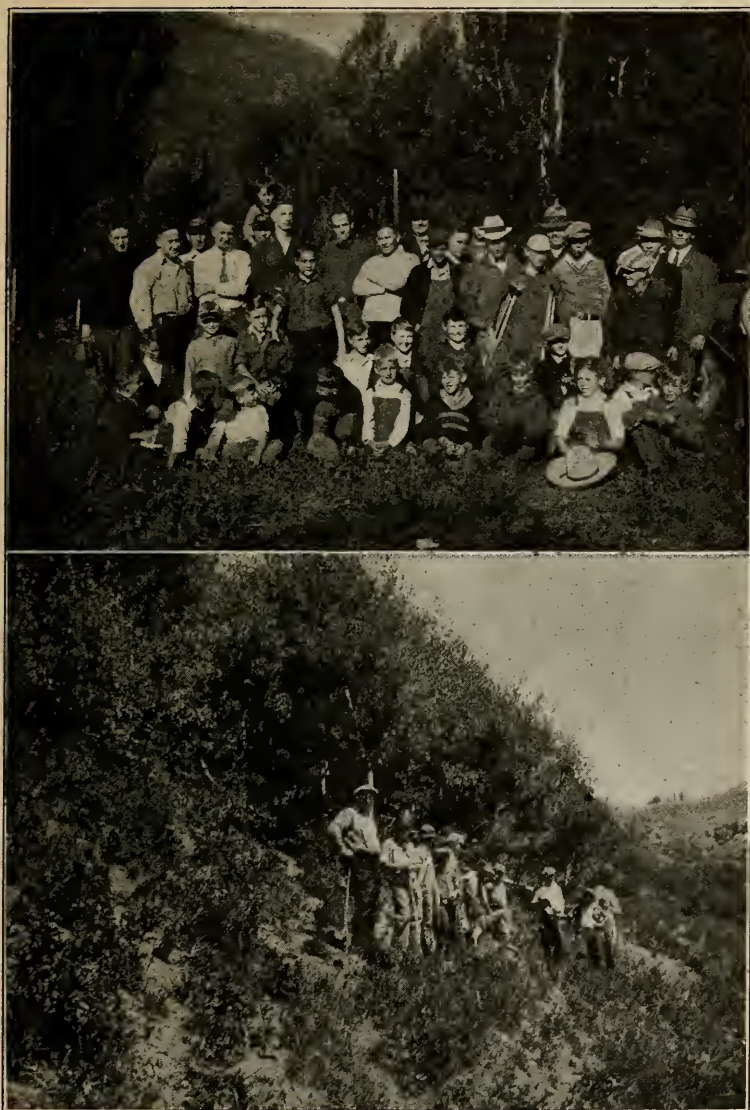
American Legion Lodge, Fillmore, Utah

The large hall is octagonal in shape and contains two large fireplaces which are to be the memorials to the dead of the county. The fronts of these fireplaces are to be covered by specimens of ore of the vicinity, which will give them a peculiar brilliance and beauty, and above each one will be a marble slab, on which will be carved the names of the boys who lost their lives in the World War. A side room, off from the main hall, contains the beginning of what is to be a museum of war relics and other items of local interest. For instance, they have at the present time a loaf of bread from cliff dwellings in Arizona. In the basement are kept the cooking utensils and other equipment. The hall is to be a social center for the Legion members of the county.—*Lowry Nelson, Provo, Utah.*

## Fathers and Sons' Outing, Ensign Stake

The annual Fathers and Sons' Outing of the Ensign stake was held this year on the 13th and 14th of August. The upper picture shows the Fathers and Sons' Outing company on Snake Creek Canyon; and the lower picture, a company on the trail, near the divide between Snake Creek and

Big Cottonwood canyons. Note Professor E. E. Erickson, of the General Board and the University of Utah, in the lead; Dr. T. Fred Hardy, of the Twenty-seventh ward Bishopric in the rear. The photos were taken by John D. Giles, superintendent of the Ensign stake Y. M. M. I. A. Needless to say, they had a good time.



*Photo by John D. Giles.*

Top: Ensign Fathers and Sons' Outing, Snake Creek Canyon, August 13-14.  
Bottom: Near divide, Snake Creek and Cottonwood Canyons. Dr. E. E. Erickson in lead, 27th Ward Bishopric in rear.

## The Program On Recreation

By F. C. STEELE, LETHBRIDGE STAKE RECREATIONAL CHAIRMAN

(Delivered at the Lethbridge Stake M. I. A. Convention)

The Church of Jesus Christ is a living, progressive, divinely guided institution. That it is abreast of and even forging ahead of the times is evidenced in the forward-looking recreational program devised by the general boards and handed on to the stake and ward M. I. A. organizations throughout the Church to be carried into effect.

Ours is the responsibility of leadership in this growing field of service in human progress and happiness. We have the plan. It is now our task to create the machinery to carry into effect this plan. The product will be a better generation of men and women, equipped in mind, body and soul for that world leadership which will come to the Latter-day Saints.

As Americans—and by Americans I also mean Canadians, for our nations are closely interwoven—we have been accused of worshipping at the shrine of material success—money, stocks, speed, adding machines, skyscrapers, quantity production. Europeans say we have not time to enjoy leisurely the expression of the spiritual and cultural instincts. And yet this machine—the civilization that we have created—ugly though some of its aspects may be, has its compensations and is destined to become a soul-builder and not that soul-killer it has been pictured. It will enable us to earn larger incomes in shorter hours and to stake out larger periods for leisure in our lives.

The problem that faces us is to make an intelligent use of that leisure, for already our civilization has given us an increasing measure of it. What shall we do with those hours after the tasks at office, factory or on the farm are finished for the day? How shall we capitalize our leisure? Further, how shall we give to our youth that social and cultural opportunity they crave?

Our recreational program solves that problem, as President Hart remarked on his visit to our convention: "It will be effective because it is based on scientific principles—fundamental urges which must be recognized." Some churches, as a leader in our own city told me only this week, bury their eyes like the ostrich to dangers which might be escaped. The powerful emotional urges of youth, such as the dance and the drama, by some denominations have been looked upon with suspicion. Not so with the Church of Jesus Christ of Latter-day Saints. Our whole recreational system is based on these natural instincts.

Now as to the program itself—it is not difficult to understand or to operate. We have been afraid of it because we have not understood it. This lack of understanding, I take it, has been the root of most of our difficulties. Hence, the need of becoming informed, and in this connection I can do no better than to recommend most strongly the *Y. M. M. I. A. Handbook and Recreation*, the official recreation guide—two thorough and practical guides to M. I. A. work. One cannot be a good M. I. A. worker without them.

### Organization

General Church-wide supervision of this program is vested in the general boards. They have set up standards and an outline of work and passed it on to the stakes and wards.

In turn the stake and ward authorities have been instructed by the general authorities to set up machinery to carry into effect the program. It is one of the MAJOR ACTIVITIES OF THE M. I. A.

The stake committee consists of four members, two from each board. One, usually one of the brethren, is chosen as chairman. They guide and



supervise the work under the stake president and ward bishops throughout the stake, as both in the stake and ward the old social committee has been scrapped.

The ward organization is identical—four members with a chairman. They are executive members of the M. I. A. and shall work and cooperate with the bishopric. A conference of the committee, the bishopric and the heads of auxiliaries, shall be held early in the season for the purpose of formulating a year-round program. (Follow the suggested outline as closely as possible, to suit local conditions.) The program suggested by the general board is an excellent one embodying, as it does, social ventures for every organization in the fully organized ward.

Let me stress the need for standardization in our work. This is urgently needed if our recreational program is to become a vital, winning, and holding arm of our Church organization.

It is needless to say that the work of the stake and ward committees must be divided among the members of the committee, for the child, the adolescent and the adult. Recognition must be given to the varying ages, inclinations and capabilities of the ward membership. If this organization has not been effected, lose no more time. NOW IS THE TIME to prepare for the 1926-27 season. Let's make it a banner one.

#### *Finance*

As to finance—this has given rise to all sorts of complications in some wards. But why should it be difficult? The plan is simple as the suggestion of the general authorities indicates. I read from the *Handbook* the fundamental principles of the financial division of this program:

"So far as finances are concerned, we naturally expect recreation to pay its own way. Indeed, we are perfectly willing that it shall do more than that, since we recognize that each of the auxiliary organizations, including such other organizations as the priesthood quorums, ward choirs, etc., are in need of funds, and have been in the habit in the past of raising funds from recreation. While we do not hold out the securing of money as the chief objective in recreation, it is a minor objective, and we are perfectly willing that funds shall be raised from this source. Therefore, we have suggested the PARTIAL-BUDGET SYSTEM which provides that one-half of the profit from each of these several entertainments be given to the organization that is introducing the entertainment, and the other half to go into a common fund, known as the ward recreation fund, to be disposed of by a council of the bishopric, the heads of auxiliary organizations and the M. I. A. Committee on Recreation."

Do not use these funds for other purposes. If a group gives a social they must finance it themselves.

#### *Activities*

The types of activities are many. I can only mention them here, exhorting my co-workers to a serious, prayerful study of the *Handbook* and *Recreation*. They are your chart and compass. During the coming year we desire to see carried out in our stake a revived, standardized, highly socialized program. We must win every member of the ward, old and young, to this work. Surely, the program is broad enough in its appeal to attract all.

Maintain Church standards, which means the best standards known to our modern civilization. If those standards are maintained we will have a measure of success which will amaze us. The possibilities are unlimited in the activities we as a committee recommend to you, with modification to suit your local conditions decided upon after consultation with your stake leaders. Home parties, banquets and receptions, contests, debating, drama, public speaking, story telling and dramatic reading, pageantry, dancing, Summer-resort parties, motion picture standards and physical activities and sports require careful supervision.



## Current Events

### A STUDY FOR THE M. I. A. ADVANCED SENIOR CLASSES 1926-1927

(Prepared by the Advanced Senior Committee)

#### LESSONS FOR OCTOBER, 1926

##### I—POLITICS AND INDUSTRY

###### Local Topic.

###### 1. *United States Land Policy—How it Affects Utah.*

Under the Enabling Act, Utah was granted sections 2, 16, 32, 36 in every township in the state, and where such sections or any parts thereof had been sold or otherwise disposed of by or under the authority of any act of congress, other lands equivalent thereto were granted to the state for the support of the common schools. From statehood (Jan. 4, 1896) to the decision of the supreme court of the United States in the Sweet case (Jan. 28, 1918), the people of Utah believed that these sections, no matter what their character, belonged to them and that eventually their common schools would be well supported from the income derived from the proceeds of sales of those lands.

1. What was the decision of the Supreme Court in the United States vs. Sweet case? 2. How does it affect Utah? 3. What is the offer proposed by the Government for lands taken from the state? 4. Why is this proposition not favorable? 5. Why is it unfair to Western States. 6. Who determines whether land belongs to the Government or to the State? What is inconsistent about the State's having to prove whether land is non-mineral or not? 8. What was the intention of the Government in giving these sections in every township to the state? 9. Is it failing in its benevolent purpose by its decision in the Sweet case? 10. What can be done to remedy the present law in favor of the states? (See *Salt Lake Tribune*, Aug. 29, 1926; also articles by Governor Dern.)

###### 2. *Stabilization of Currency—Problems in France Today.*

Taxation has been considered by many as the real issue in France today, *i. e.*, that the reluctance of the French to bear the burdens of taxation is the trouble. Not so. Taxation there has doubtless reached the point of maximum yield and new taxes would diminish, not increase, revenue. The real question she is wrestling with today is the issue of stabilization.

1. What does this mean? 2. How would this affect the value of the Franc? 3. How would it affect Government securities before and after the war? 4. What class of people would be injured most? Why? 5. What would be the effect upon prices in France? Upon export trade? 6. Must stabilization eventually come about? 7. Name and discuss some other economic problems France must ultimately meet. (See *Salt Lake Tribune*, July 19, Aug. 28, 1926—Articles by Frank H. Simonds.)

###### 3. *Cancellation of Our European Debts.*

The European thesis on the American debt is that it should be cancelled as our contribution to the winning of the war, *i. e.*, America, in all equity, should give her money as the Europeans gave their blood.

1. What was the economic status between America and Europe prior to the World War? 2. What is the economic status now? 3. What has brought this change in status? 4. Was the war in any sense America's as it was Europe's? 5. If European countries pay up how much would we receive and where would it come from? 6. How would this affect our debtors? 7. What is claimed for the cancellation of our war loans? 8. Discuss the principle of cancellation, pro and con. (See *The Independent*, Aug. 21, 1926—p. 217. Article by Charles R. Walker.)

##### II—RELIGIOUS AND SOCIAL MOVEMENTS

The greatest Catholic gathering of modern times was the 28th Inter-

national Eucharistic Congress, held at Chicago, June 20 to 24, 1926. The general theme was, "The Eucharist and Christian Life." For the final open-air meeting nearly a million persons were gathered together.

1. What is the Catholic doctrine of the Eucharist? 2. What is the purpose of the Eucharistic Congress? 3. In what respects is this Catholic congress like, or unlike, our Semi-Annual Conference? 4. What is significant in the fact that Catholics are (or are not) increasing faster than the general population? (See *Current History*, August, 1926, p. 686.)

A Korean tribunal recently sentenced a Seventh-day Adventist missionary to three years in jail because he painted, with silver nitrate, the word "thief" on the cheeks of a native boy who stole.

1. Who are the Seventh-day Adventists? 2. What are their doctrines? 3. Should one regard the act described as that of a sectarian or a zealot? 4. How far should any missionary go in judging the lives and the conduct of those among whom he labors? (See *Time*, Aug. 9, 1926, p. 19.)

*Other current topics:* Drinking among younger generation. (*Literary Digest*.) Ex-Kaiser expresses himself on the Jewish religion. (*Current History*.) Theory of Evolution excluded from school books in Texas. (*Literary Digest*.) Protestant churches in Canada unite. (*Literary Digest*.)

That Christianity has help for the here and now is shown by the work of the missionary of today. He aids in wiping out pestilence, putting down the slave trade, improving agriculture, and in establishing and maintaining schools and hospitals.

1. Point out definite reforms effected by missionaries. 2. What is the changed attitude regarding the function of the church and its membership? 3. Show that this is in harmony with New Testament teachings. (See *Literary Digest*, August 21, 1926, pp. 34, 35.)

Mother Alphonsa Lathrop, the youngest daughter of Nathaniel Hawthorne, has given singular love and service to mankind. She gave up "a career, family, a life of comfort," to devote herself to those suffering from incurable cancer who were too poor to pay for service and attention.

1. Tell of her ministrations. 2. Tell of the honor that came to her after her seventy-fifth birthday had passed. (See *Literary Digest*, July 31, 1926, p. 35.)

Step by step prohibition is gaining ground. The ethics of the moving picture industry made a decided step forward when it was decided voluntarily to exclude from the movies anything that makes light of the prohibition law and of law in general.

1. Why has the struggle to enforce the prohibition law been so difficult? 2. Give some of the comments of leading papers on the stand to exclude from the movies anything that makes light of the prohibition law and of law in general. 3. Show the valuable ethics in this stand. 4. What will be the value of this since the moving picture public is said to be the largest public in the world? (See *Literary Digest*, August, 7, pp. 28, 29.)

It is said that Anti-Semitism is increasing over all the world. In Germany it is estimated that three-fourths of the people are antagonistic to the Jews.

1. What is the reason for Anti-Semitism? 2. Suggest remedies. (See *Literary Digest*, June 12, pp. 30, 31.)

America's religious life is not appealing to the students of the Orient. Christianity has been presented to them in their own lands, but their observations have rarely led them to accept it.

1. Give definite criticisms of Oriental students. 2. According to an Indian student, on what three motives is American life founded? 3. Show that these are not in harmony with Christ's basic teaching. (See *Literary Digest*, September 4, pp. 30, 31.)

## III—SCIENCE AND INVENTION

Mental tests show that Indians prefer red to all other colors; that, with education, this preference for red gives way to a first preference for blue and a secondary preference for red; that whites prefer blue and that, with an advance in education, there is a corresponding dislike for all colors except blue, which never loses the place of preference. What conclusion may be arrived at as to the relation of color and culture?

In morality tests the Chinese were found to be more honest than the Anglo Saxons. What does this discovery reveal concerning the long existence of the Chinese nation? Civilizations have come and gone; nations have risen and fallen, but China has survived. Why? Discuss the proposition: China has outlived other nations under the law of the "Survival of the fittest." Read "Race Psychology," by Prof. Thomas A. Garth, *Scientific Monthly*, September, 1926, page 240.

We are having steel houses that cannot rust, furniture that will not gather dust, and windows that will not break, wearing clothes of silken softness made of wood, and we are promised much more in an article, "The Synthetic House of Tomorrow," by Gerald Went in *The Reader's Digest*, September 19, 1926, page 285.

Where is the most interesting spot on earth? From a scientific point of view, it is in Arizona. Why is it the most interesting spot? How large is it? How long has it been discovered? What is a meteor? What is the unmistakable evidence that the "spot" was made by a meteor?

In the light of the sayings of Joseph Smith, how is the M. I. A. slogan for this year reinforced by the following:

"A recent letter from Mr. Barringer says: 'Aside from all prospect of financial reward, the further exploration of the crater will certainly be of great value, for it will afford evidence which can not be disregarded as to the manner in which our solar system has been built up. It will go far toward proving the most modern theory of how heavenly bodies have been destroyed and how new ones built up out of fragments floating in space for eons of time'."—*Literary Digest*, August 14, 1926, page 21.

How can automobile speed be automatically controlled?—*Literary Digest*, August 7, 1926, page 23. Why is there no danger of an oil famine?—*Literary Digest*, September 4, 1926, page 23. What is your opinion concerning the invention called the "Anti-Masher," described in *Time*, August 30, 1926, page 16. Tell of the putting out of a light twelve miles away by singing—*Deseret News*, September 7, 1926. What invention is doing most for education today? Which of all inventions has done most to help the housewife? What scientific discovery is doing most toward victory over disease?

*Ten Outstanding Magazine Articles Selected by a Council of Librarians,  
August, 1926*

1. "How Did We Get That Way?" James Harvey Robinson—*Harpers*. 2. "The New Tammany," Gustavus Meyers—*Century*. 3. "Grover Cleveland," Edgar Lee Masters—*American Mercury*. 4. "A Temperamental Journey," A. Edward Newton—*Atlantic*. 5. "Prohibition in the Long Run," Sir Arthur Newsholme—*Survey Graphic*. 6. "The New Secession," Langdon Mitchell—*Atlantic*. 7. "Home," by a returning American—*Atlantic*. 8. "Traveling Intelligently in America," Henry Seidel Canbey—*Scribner's*. 9. "The Gift of One Common Tongue," J. C. Breckinridge—*Survey Graphic*. 10. "The Morals of College Journalism," E. C. Hopwood—*Scribner's*.

Reports by class members on the above articles would constitute an excellent basis of discussion for the open forum night (the fourth night in the month.)

Note: These subjects are only suggestive. If classes wish to take up other topics they are at liberty to do so by notifying their officers and the General Boards, for approval.

# Passing Events

*Ernest Vierkoetter, from Cologne, swam across the Channel, Aug. 30, in 12 hours and 42 minutes, beating Gertrude Ederle's record by 1 hour 41 minutes, which she made on August 6.*

*Admiral Coundouriotis resumed his office as president of the republic of Greece, on Aug. 26, from which position he was ousted about a year ago by General Pangalos. Condylis was made prime minister, and Pangalos was sent to a prison on the island of Crete.*

*Earthquake partly destroyed the town of Horta, capital of the island of Fayal, of the central group of the Azores, Aug 31, 1926. The first shock occurred about 11 a. m. This was followed by a series of shocks, some of a minor nature, which affected both Fayal and the neighboring islands, accompanied by a tidal wave that swept the small village of Feteira. The killed and wounded are estimated at 50. Later reports say 25 were killed.*

*Commander John Rogers, who was killed in an airplane accident, Aug. 27, 1926, was buried Aug. 31, in Arlington National cemetery, with military honors. A year ago he set out from San Francisco to attempt a flight to Hawaii, which ended in failure. He was just ending a flight from the Anacostia field and was trying to land, when he dropped into shallow water of the Delaware river. He was taken to the hospital of the Philadelphia navy yard, where he died.*

*A Plane parachute is the invention of Henry A. Douchett, of the U. S. Navy. It is an immense umbrella, spreading 274 yards of silk. It was tested Aug. 25, at Los Angeles and declared to be a complete success. It will make aviation, it was said, absolutely safe. The test consisted in letting an airplane with its pilot fall from a height of 2,500 feet. The plane made a so-called "pancake" landing. Part of the undercarriage was broken and a propeller blade snapped, but the pilot was safe. The experiment was witnessed by 25,000 spectators.*

*A revolution was nipped in the bud when General Enrique Estrada, former war minister in Mexico, and over one hundred followers were captured by American authorities near the Mexican border. Several trucks and a large amount of rifles, machine guns and ammunition were seized at Dulzura, 35 miles east of San Diego and 3 miles from the Mexican border. The charge against Estrada is violation of the law prohibiting the organization of a military movement against a friendly country. It is not known whether or not the movement had the support of Catholic patriots.*

*Earthquake shocks in England were felt on Aug. 15, 1926, in many places, including Birmingham, Worcester, Northampton, Wolverhampton, Leonminster, Ludlow, Hereford, Bristol, Bath, Reading and Peterborough. The shocks were particularly heavy in Birmingham and Hereford. The first idea of the people in Birmingham was that an explosion had occurred in the manufacturing district. In some places ceilings and walls cracked and telephone and church bells rang. Many persons rushed to the streets when they heard the furniture in their homes creaking and saw pictures on the walls swinging, and for hours feared to return indoors.*

*Rudolph Valentino died, Aug. 23, 1926, of blood poisoning, following an operation for appendicitis. He was born in a small Italian village, May 6, 1895, came to America in 1913, drifted west, got an engagement*



at a moving picture studio, and soon became famous, thanks to the young ladies, as a "sheik." Although he belonged to a church that frowns on divorces and pays high honor to single life, he was married and divorced twice, and, as the newspapers said, was about to take a third wife. But he died a good Catholic. After the extreme unction and the sacrament, he had a crucifix held to his lips, as the spirit reluctantly left the earthly tabernacle.

Wm. Howell McIntyre, veteran rancher and property owner, passed away at his residence in Salt Lake City, Aug. 20, 1926, after a brief illness. He was born in Texas, March 19, 1848, and came to Utah when five years of age, in company with his mother, stepfather and two brothers, Robert and Samuel. The family settled first in Salt Lake City, but went, later, to St. George. At the age of 17, William started freighting, and made several trips to what is now Long Beach, California. Later in life he became interested in stock raising and mining, and he was so successful in these lines that at his death he was considered the largest individual property owner in the state.

*The Locarno treaties of security and arbitration became operative Sept. 14, 1926, when the ratification of all the signatories were deposited with the Secretariate of the League of Nations. The representatives of the six interested nations assembled in the office of Sir Eric Drummond, the league secretary general, and attached their signatures to a protocol affirming the deposit and registration of the treaties. Afterward congratulations were exchanged. Those taking part in the ceremony were Sir Austen Chamberlain, Great Britain; Foreign Minister Briand, France; Foreign Minister Stresemann, Germany; Signor Scialoja, Italy; M. De Brouckere, Belgium, and M. Zaleski, Poland.*

U. S. Senator Reed Smoot was given a rousing reception at the Utahna Gardens, Provo, Utah, Aug. 26, as a welcome home. Many friends from Salt Lake City and other places joined the people of his home town in expressions of friendship and confidence. In his speech the Senator reviewed the changes that have come during the years he has been in the senate, saying that in the last twenty years the United States had advanced to world leadership financially, morally and spiritually. He said that, although every step taken by the United States during and since the war has been to advance the peoples of the world to contentment, prosperity and confidence, this country had been bitterly and unjustly criticized. He predicted another world war, and warned against a state of unpreparedness.

Glen G. Van Wagonen, born in Provo, June 27, 1899; died in Provo, Aug. 7, 1926, aged 27 years. A. B. of B. Y. U. at 20; teacher in Provo, Heber and Hinckley high schools; member of Columbia Orchestra, Provo City Elks Band and Epperson Military Band of Salt Lake City; teacher of violin and flute, Provo; served 28 months in German-Swiss mission; served in the training camps of California during world war; member faculty B. Y. U. for two years; at time of death was to take position as principal of Milford High School at salary of \$250 per month.

So young, so clean, so careful of the moments,  
Not one in idleness to pass you by;  
So fitted for an earnest, helpful manhood!  
Was it your time to die?—*Louise Foster.*

William J. Harris, a grandson of Hyrum Smith, the brother of the Prophet Joseph, passed away at his home in Provo, Utah, Aug. 24, 1926, 67 years of age. He was born in Salt Lake City, Aug. 4, 1859, the son of William J. and Martha Ann Smith Harris. Since he was 11 years old, when he, with his parents, moved to Provo, he has lived there. His wife is Jessie L. Freckleton, of Eureka, whom he married Dec. 22, 1882. In

addition to his widow, Mr. Harris is survived by the following sons and daughters: Joseph F., John E., Rulon S. and LeGrand Harris, all of Provo; Mrs. Ruby Checketts of Brigham City, Wilford L. Harris of Los Angeles, Mrs. Bessie Thompson of Idaho Falls, Mrs. Ada Duffin and Mrs. Alice Bray of Eureka; also twenty-nine grandchildren, two brothers and four sisters.

*Wool facts give Utah high rank.* Sixty per cent of the total wool crop of the United States is produced in the eleven western states, and in this group Utah holds third place, being out-ranked by only Wyoming and Montana. These facts are disclosed by a special wool report recently submitted by the federal bureau of agricultural economics to Prof. William Peterson, director of the Utah Agricultural Experiment Station and the Agricultural College Extension Service. The total United States clip for 1926 is given by the federal statisticians as 269,054,000 pounds as against 253,907,000 pounds for 1925, a difference of 15,147,000 pounds more this year than last. Utah and Idaho, among all states of the Union, tied for third place in average weight of fleece in 1926. Each average 9.0 pounds per fleece, against 9.2 for Oregon and 9.1 for Washington. The average for the eleven western states was 8.1 for 1926 as against 8.4 for 1925. The average for the United States was 7.79 in 1926 and 7.8 in 1925. The South Atlantic States averaged lowest in 1926, with 5.1 pounds per fleece, compared with 7.4 for the North Atlantic, 7.9 for the North Central, and 6.9 for the South Central.

*Miami, Fla., was devastated* by the most destructive hurricane in the history of the State, September 18, 1926. Other towns in the stricken area are Miami Beach, Homestead, Little River, Lemon City, Hialeah, Miami Shores, Coral Gables, Ojus, Hallandale, Hollywood, Davie, Dania, Fort Lauderdale, Prospecto, Florando, Pompeno, Deerfield, and West Palm Beach. The property loss is estimated at \$125,000,000, and the loss of life is placed at over 1,000, while thousands are homeless and destitute. The wind blew at the rate of 145 miles an hour, sweeping everything before it. Hundreds of small craft lining river banks at Miami and adjacent cities were sunk without a moment's warning, or crushed like egg shells when the fury of the storm struck inland after razing Miami Beach and Miami Shores. Tops of houses were strewn about the exclusive residential district of Bricknell avenue at Miami, and prominent citizens and their wives ran amok into the sea to escape flying ash cans and royal palm trees, tossed about as if mere sheets of paper.

*Cooperative marketing in Canada.* The farmers in the three prairie provinces of Western Canada have one of the largest cooperative marketing systems in the world, which is represented by the Canadian Cooperative Wheat Producers, Ltd. The movement was started in 1923, under the direction of H. W. Wood, when the Alberta Wheat Pool was organized, and handled that year thirty-four million bushels of wheat. The success of the Alberta pool caused the Manitoba and Saskatchewan farmers to organize similar pools, and during the year 1924 a conference of the directors of the three western wheat pools was called, and a central agency established to handle the wheat of the three pools. Ninety million bushels of the 1924 crop were handled through this agency. The outgrowth of the central agency was the Canadian Wheat Producers, Ltd., which handled two hundred million bushels of the 1925 crop. The wheat pools are exporting wheat to all the great wheat markets of the world, and are rapidly acquiring elevators to facilitate the handling of the wheat, having now more than six hundred in the three prairie provinces, also terminal-elevator space of twenty million bushels.—*E. Pingree Tanner.*

*What it costs* to maintain the state governments in the 48 states of the Union is shown in figures published by the department of commerce, Washing-

ton. For the fiscal period closing Jan. 31, 1926, or the first fiscal period closing prior to that date, the expense amounted to \$1,035,478,035. This includes apportionment for education, and bonus for soldiers in 21 states. This is \$9.20 per capita. In Utah the expenses for the same period were 7,611,-204, or \$15.48 per capita. In 1924 the comparative per capita for maintenance and operation of general departments in Utah was \$13.02, and in 1917, \$8.41. The interest on debt amounted to \$468,089; and outlays for permanent improvements, \$2,501,597. The total payments, therefore for expenses of general departments, interest, and outlays were \$10,580,890. The totals include all payments for the year, whether made from current revenues or from proceeds of bond issues. Of the governmental costs reported above, \$3,152,849 was for highways, \$829,982 being for maintenance and \$2,324,867 for construction. The total revenue receipts were \$10,811,-835, or \$21.98 per capita. This was \$2,735,542 more than the total payments for the year, exclusive of the payments for permanent improvements, and \$230,945 more than the total payments including those for permanent improvements.

*Water Core and Internal Browning.* In a circular issued by the Utah Agricultural Experiment Station, under date of September 11, 1926, attention is called to a disappointing condition in apples, known as "water core." This is the combination of two troubles—internal browning and water core—apparently associated with each other, and easily confused. They are brought about by practically the same conditions and yield to similar treatment, and are classed under the one name. Water core in Utah-grown Jonathans is a serious handicap to the marketing of the crop, as apples thus affected are not permitted to pass the U. S. grades, and interstate shipments have been condemned. Similar but less trouble has been experienced with Delicious, Winesap, Staymen, Spitzenburg and other varieties. The most successful method found, thus far, for preventing the trouble is to pick the apples before this condition starts; and if water core is to be avoided this year, the picking of Jonathan and Delicious must begin very soon. The Utah Agricultural Experiment Station has begun some preliminary studies of apples in Cache, Boxelder and Weber counties, for the purpose of working out accurate picking indexes. Anyone interested may get a copy of the circular referred to, and other valuable information on the subject, by writing to the Experiment Station at Logan, Utah.

*One of the largest pumping plants in the West* has been installed by the Park Utah Consolidated Mines Co. This new pumping plant constitutes an innovation in handling mine water and is more than a duplication at the old Ontario mine. The famous Cornish pump of the Ontario mine, purchased in 1881 at a cost of \$137,000 and installed at a total expense of \$750,000, was the largest of its type ever set up in the United States. It had a flywheel 35 feet in diameter, weighing fifty tons. Its high pressure cylinders were 38½ inches in diameter and its low pressure 70 inches. The 1500-foot pump rod consisted of Oregon fir 16 by 16 inches, cut in 100-foot sections. Each section was united by a one by ten-inch strap iron 35 feet long, specially rolled and made in Norway out of Norway iron. Balance bobs to counterbalance the enormous weight of this pump rod were put in at intervals of 400 feet down the shaft. The monster engine was set up on a forty-foot deep foundation. Over 7000 cubic yards of masonry work was done in installing the pump. The pumping plant in the 1800 level of the Park-Utah, just put in operation, will handle approximately three times as much water as the old Colossus of the '80s. It is housed in a station 28 by 35 feet. The pump and engine room of the Cornish pump was 58 by 48 feet. The operation of the new pump is practically automatic, while the Cornish pump required the constant attention of a "small army" of pumpmen, engineers, firemen and mechanics.



*Germany entered the League of Nations, Sept. 8, 1926, by unanimous vote of the Assembly, in session at Geneva.* A German delegation was at once dispatched from Berlin, to take its place among the other delegates of the League, as the representatives of Germany. Undoubtedly this is an historic event of far-reaching importance. It means that the international questions of Europe will be discussed in the councils of the League, backed by international law and a world court, instead of by diplomats with engines of massacre to emphasize their arguments. It makes it possible to remove all European disputes from the domain of murderous violence to the realm of reason. Germany will try to obtain mandates, in order to provide homes for her surplus population. She desires to obtain Eupin and Malmedy from Belgium, but by purchase. She would like to regain possession of the Saar district, with its rich mines, but by purchase, and she desires that the military control now exercised by the war allies be overtaken by the League. This is a vast program, and if the League has the ability to solve the problems, its existence as the greatest engine of peace, second only to the Church of Jesus Christ of Latter-day Saints, is assured. Spain has decided to withdraw from the League, because its demand for a permanent seat in the Council has not been promised. Brazil adopted the same baby tactics, some time ago. But it takes two years from the date of notification to get out of the League and in two years many things may happen. However, it is not sure that the withdrawal of the two countries mentioned is a detriment to the League.

*Dr. Samuel H. Allen, a prominent Utah physician and surgeon passed away at his home in Salt Lake City, Aug. 30, 1926.* He was born in Mount Pleasant, Utah, July 15, 1862, the son of pioneer parents. He graduated from the Utah University, in 1881, attended the Brigham Young Academy for post-graduate work, and then went to the College of Physicians and Surgeons at Baltimore, Md., where he graduated in 1890. After serving his internship in Baltimore, the young doctor returned to his birthplace, where he practiced his profession for two years. He performed a wonderful operation in 1891. Henley Painter, a child of 2 years, suffered the loss of his foot by a mowing machine. Dr. Allen was called, and, racing to the child's home in his buggy, a trip which occupied an hour, he replaced the foot and sewed on all the toes except one which had been burned when the stocking of the injured limb was destroyed. The operation necessitated the loss of the ankle joint, but so perfect was the surgery that the child in due time was able to walk. Dr. Allen, during the period from 1907 until the middle of April, this year, when he was taken ill, continued to devote himself to study and improvement, and by virtue of this and his natural ability, came to be looked upon as one of the leading doctors. Widely known for his generosity in giving aid wherever and however he could, Dr. Allen was regarded by his friends and associates as a man of sterling worth and character. In addition to his widow, Mrs. Ida Lowry Allen, Dr. Allen is survived by a son, Dr. M. Lowry Allen, and four daughters, Mrs. Emma McAllister and Mrs. Ruth Kerr, both of Salt Lake; Mrs. Ethel Brewster of Washington, D. C., and Miss Marjorie Allen of Salt Lake.

*Dr. Charles W. Eliot, the famous president emeritus of Harvard, passed away, Aug. 22, at his home at Northeast Harbor, Me., 92 years of age.* He presided at the great institute of learning from 1869 till 1909. On the celebration of his 90th birthday he received felicitations from educators all over the world. One of his latest public utterances was a defense of the Volstead act against President Butler, of the Columbia University. In 1924 he disputed the "melting pot" theory of Zangwill, and maintained that American citizens of all origins ought to keep their distinctive racial heritages. He deplored, when the war broke out, the failure of "institutional Christianity" to avert conflict. In 1920, he vigorously defended the League of Nations against its assailants. He was born in Boston, March 20, 1834,



and graduated from Harvard in 1853. At the age of 24 he became professor of chemistry at Harvard. As president, the young Eliot set afoot so many reforms that Dr. Oliver Wendell Holmes exclaimed: "He is turning the university over like a flapjack." Forty years later, when he resigned his post at his own insistence, he saw many of the reforms which he had introduced adopted throughout the country, and found himself so well established in the esteem of his countrymen that when President Taft offered him the post of ambassador to the court of St. James, in March, 1909, the press of the country was unanimous in applauding the choice as that of a most representative American citizen. But Dr. Eliot declined, saying that he preferred to spend the evening of life in a serenity that only freedom from responsibility could give. Dr. Eliot had his own ideas on many subjects, but he was universally acknowledged as one of the outstanding figures of this age and generation.

*Disastrous floods swept ten states* on Sept. 16, 1926, carrying death, privation and suffering from the rain-swollen streams and rivers. Thousands of acres of land were under from 1 to 20 feet of water, and the damage was estimated at \$15,000,000. Hundreds of families were driven from their homes. Dams and levees have been broken down in many places. The states affected are, Illinois, Kansas, Missouri, Nebraska, Iowa, Wisconsin, Michigan, Ohio, South Dakota and Indiana.

---

## The Lamp Lighter

"I got a real kid-thrill watching a big fellow save a moth's life last night. If these lines give you the picture I got, and you can use them, do so. I just asked a boy if they meant anything to him and he said, 'GOSH NO!'"

He would kill 'em in the open,  
Same as any other man;  
But when he saw one flutter,  
In a lamp light round the gutter,  
And heard the spit and sputter—  
That meant S. O. S. to him.

Then he climbed the pole—  
Unconscious like—  
A frantic Moth to free;  
An' all the time a-thinkin'  
He was keepin' it from me.

Oh, he'd kill 'em in the open,  
With his hat—the same as me;  
But when he saw one burnin'  
He was up to set it free.

ANONYMOUS.

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## HUMOROUS HINTS

As we understand it, the "wets" were sore because they had no "kick" coming.  
—*The Weekly Journal.*

\* \* \*

Not knowing what styles will be twenty-five years hence, it is a little hard to say where the child ought to be vaccinated.—*Detroit News.*

\* \* \*

If only the dear things wouldn't get the bloom of youth higher on one cheek than on the other.—*El Paso Herald.*

\* \* \*

Teacher: "What is pasteurized milk "

City Pupil: "It's milk you get when you leave the cows in the pasture."—*The Monitor.*

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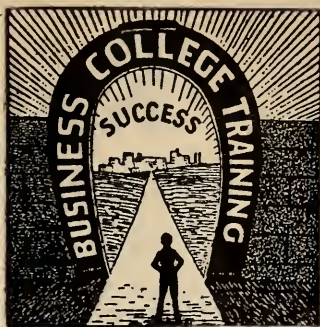
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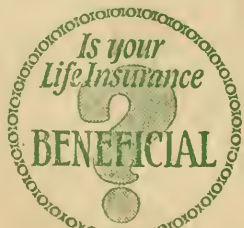
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